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THE CITY

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THE CONCEPT OF POSITION IN SOCIOLOGY¹

ABSTRACT

The concept of position in sociology.—The sociologist's interest in human ecology is in man's relation to other men as found in the definite and typical patterns which the population assumes in natural areas. In so far as social structure can be defined in terms of position, and social changes in terms of movement of the population, social phenomena are subject to mathematical measurement. The growth of a city is not a matter of mere aggregation of people, but involves changes in the central business district which are reflected in all parts of the city, the multiplication of professions and occupations, and incidental increases in land values, all of which are measurable in terms of mobility of the population. Social disorders, such as mob violence, may be measured in terms of movements of people and of social metabolism, or the assimilation of newcomers into the existing social order. Changes in social and economic status and degree of personal success or failure are registered in changes of location of residence. Local geography and transportation divide the city into areas which come to have definite occupational and population groups, each of which has a certain rate of mobility. However, not all social phenomena can be measured in terms of location, position, and mobility, for the true unit of social interaction is not an unchanging individual but a changing attitude. Physical human are of importance only so they affect communication and contacts. Other factors which affect communication and complicate the problem of measurement are the individuality of social experience and the inhibiting effect of self-consciousness. Nevertheless social relations are frequently measured with spatial relations, and hence are in a degree measurable.

Some thirty years ago Professor Eugenius Warming, of Copenhagen, published a little volume entitled *Plant Communities* (*Plantssamfund*). Warming's observations called attention to the fact that different species of plants tend to form permanent groups, which he called communities. Plant communities, it turned out, exhibit a good many of the traits of living organisms. They come into existence gradually, pass through certain characteristic changes, and eventually are broken up and succeeded by other communities of a very different sort. These observations later become the point of departure for a series of investigations which have since become familiar under the title "Ecology."

Ecology, in so far as it seeks to describe the actual distribution of plants and animals over the earth's surface, is in some very real

¹ Precedential address.

sense a geographical science. Human ecology, as the sociologists would like to use the term, is, however, not identical with geography, nor even with human geography. It is not man, but the community; not man's relation to the earth which he inhabits, but his relations to other men, that concerns us most.

Within the limits of every natural area the distribution of population tends to assume definite and typical patterns. Every local group exhibits a more or less definite constellation of the individual units that compose it. The form which this constellation takes, the position, in other words, of every individual in the community with reference to every other, so far as it can be described in general terms, constitutes what Durkheim and his school call the morphological aspect of society.*

Human ecology, as sociologists conceive it, seeks to emphasize not so much geography as space. In society we not only live together, but at the same time we live apart, and human relations can always be reckoned, with more or less accuracy, in terms of distance. In so far as social structure can be defined in terms of position, social changes may be described in terms of movement; and society exhibits, in one of its aspects, characters that can be measured and described in mathematical formulas.

Local communities may be compared with reference to the areas which they occupy and with reference to the relative density of population distribution within those areas. Communities are not, however, mere population aggregates. Cities, particularly great cities, where the selection and segregation of the populations has gone farthest, display certain morphological characteristics which are not found in smaller population aggregates.

One of the incidents of size is diversity. Other things being equal, the larger community will have the wider division of labor. An examination a few years ago of the names of eminent persons listed in *Who's Who* indicated that in one large city (Chicago)

*Geographers are probably not greatly interested in social morphology as such. On the other hand, sociologists are. Geographers, like historians, have been traditionally interested in the actual rather than the typical. Where are things actually located? What did actually happen? These are the questions that geography and history have sought to answer. See *An Introduction to Geographical History*, by M. Leitch Fisher.

there were, in addition to the 509 occupations listed by the census, 116 other occupations classed as professions. The number of professions requiring special and scientific training for their practice is an index and a measure of the intellectual life of the community. For the intellectual life of a community is measured not merely by the scholastic attainments of the average citizen, nor even by the communal intelligence-quotient, but by the extent to which rational methods have been applied to the solution of communal problems—health, industry, and social control, for example.

One reason why cities have always been the centers of intellectual life is that they have not only made possible, but have enforced, an individualization and a diversification of tasks. Only as every individual is permitted and compelled to focus his attention upon some small area of the common human experience, only as he learns to concentrate his efforts upon some small segment of the common task, can the vast co-operation which civilization demands be maintained.

In an interesting and suggestive paper read before the American Sociological Society at its meeting in Washington in 1922, Professor Burgess sketched the processes involved in the growth of cities. The growth of cities has usually been described in terms of extensions of territory and increase in numbers. The city itself has been identified with an administrative area, the municipality; but the city, with which we are here concerned, is not a formal and administrative entity. It is rather a product of natural forces, extending its own boundaries more or less independently of the limits imposed upon it for political and administrative purposes. This has become to such an extent a recognised fact that in any thorough-going study of the city, either as an economic or a social unit, it has been found necessary to take account of natural, rather than official, city boundaries. Thus, in the city-planning studies of New York City, under the direction of the Russell Sage Foundation, New York City includes a territory of 5,500 square miles, including in that area something like one hundred minor administrative units, cities, and villages, with a total population of 9,000,000.

We have thought of the growth of cities as taking place by a mere aggregation. But an increase in population at any point with-

in the urban area is inevitably reflected and felt in every other part of the city. The extent to which such an increase of population in one part of the city is reflected in every other depends very largely upon the character of the local transportation system. Every extension and multiplication of the means of transportation connecting the periphery of the city with the center tends to bring more people to the central business district, and to bring them there oftener. This increases the congestion at the center; it increases, eventually, the height of office buildings and the value of the land on which these buildings stand. The influence of land values at the business center radiates from that point to every part of the city. If the growth at the center is rapid it increases the diameter of the area held for speculative purposes just outside the center. Property held for speculation is usually allowed to deteriorate. It easily assumes the character of a slum; that is to say, an area of casual and transient population, an area of dirt and disorder, "of missions and of lost souls." These neglected and sometimes abandoned regions become the points of first settlement of immigrants. Here are located our ghettos, and sometimes our bohémias, our Greenwich Villages, where artists and radicals seek refuge from the fundamentalism and the Rotarianism, and, in general, the limitations and restrictions of a Philistine World. Every large city tends to have its Greenwich Village just as it has its Wall Street.

The growth of the city involves not merely the addition of numbers, but all the incidental changes and movements that are inevitably associated with the efforts of every individual to find his place in the vast complexities of urban life. The growth of new regions, the multiplication of professions and occupations, the incidental increase in land values which urban expansion brings—all are involved in the processes of city growth, and can be measured in terms of changes of position of individuals with reference to other individuals, and to the community as a whole. Land values can be reckoned, for example, in terms of mobility of population. The highest land values exist at points where the largest number of people pass in the course of twenty-four hours.

The community, as distinguished from the individuals who compose it, has an indefinite life-span. We know that communities

come into existence, expand and flourish for a time, and then decline. This is as true of human societies as it is of plant communities. We do not know with any precision as yet the rhythm of these changes. We do know that the community sustains the individuals who compose it. And this is one reason for the seemingly inevitable and perennial conflict between the interests of the individual and the community. This is one reason why it costs more to police a growing city than one which is stationary or declining.

Every new generation has to learn to accommodate itself to an order which is defined and maintained mainly by the older. Every society imposes some sort of discipline upon its members. Individuals grow up, are incorporated into the life of the community, and eventually drop out and disappear. But the community, with the moral order which it embodies, lives on. The life of the community therefore involves a kind of metabolism. It is constantly assimilating new individuals, and just as steadily, by death or otherwise, eliminating older ones. But assimilation is not a simple process, and, above all else, takes time.

The problem of assimilating the native-born is a very real one; it is the problem of the education of children in the homes and of adolescents in the schools. But the assimilation of adult migrants, finding for them places in the communal organization, is a more serious problem: it is the problem of adult education, which we have just in recent years begun to consider with any real sense of its importance.

There is another aspect of the situation which we have hardly considered. Communities whose population increase is due to the excess of births over deaths and communities whose increase is due to immigration exhibit important differences. Where growth is due to immigration, social change is of necessity more rapid and more profound. Land values, for one thing, increase more rapidly; the replacement of buildings and machinery, the movement of population, changes in occupation, increases in wealth, and reversals in social position proceed at a more rapid tempo. In general, society tends to approach conditions which are now recognized as characteristic of the frontier.

In a society in which great and rapid changes are in progress

there is a greater need for public education of the sort that we ordinarily gain through the public press, through discussion and conversation. On the other hand, since personal observation and tradition, upon which common sense, as well as the more systematic investigations of science, is finally based, are not able to keep pace with changes in conditions, there occurs what has been described by Ogburn as the phenomenon of "cultural lag." Our political knowledge and our common sense do not keep up with the actual changes that are taking place in our common life. The result is, perhaps, that as the public feels itself drifting, legislative enactments are multiplied, but actual control is decreased. Then, as the public realizes the futility of legislative enactments, there is a demand for more drastic action, which expresses itself in ill-defined mass movements and, often, in mere mob violence. For example, the lynchings in the southern states and the race riots in the North.

So far as these disorders are in any sense related to movements of population—and recent studies of race riots and lynchings indicate that they are—the study of what we have described as social metabolism may furnish an index, if not an explanation, of the phenomenon of race riots.

One of the incidents of the growth of the community is the social selection and segregation of the population, and the creation, on the one hand, of natural social groups, and on the other, of natural social areas. We have become aware of this process of segregation in the case of the immigrants, and particularly in the case of the so-called historical races, peoples who, whether immigrants or not, are distinguished by racial marks. The Chinatowns, the Little Sicilies, and the other so-called "ghettos" with which students of urban life are familiar are special types of a more general species of natural area which the conditions and tendencies of city life inevitably produce.

Such segregations of population as these take place, first, upon the basis of language and of culture, and second, upon the basis of race. Within these immigrant colonies and racial ghettos, however, other processes of selection inevitably take place which bring about segregation based upon vocational interests, upon intelligence, and personal ambition. The result is that the keener, the more enter-

getic, and the more ambitious very soon emerge from their ghettos and immigrant colonies and move into an area of second immigrant settlement, or perhaps into a cosmopolitan area in which the members of several immigrant and racial groups meet and live side by side. More and more, as the ties of race, of language, and of culture are weakened, successful individuals move out and eventually find their places in business and in the professions, among the older population group which has ceased to be identified with any language or racial group. The point is that change of occupation, personal success or failure—changes of economic and social status, in short—tend to be registered in changes of location. The physical or ecological organization of the community, in the long run, responds to and reflects the occupational and the cultural. Social selection and segregation, which create the natural groups, determine at the same time the natural areas of the city.

The modern city differs from the ancient in one important respect. The ancient city grew up around a fortress; the modern city has grown up around a market. The ancient city was the center of a region which was relatively self-sufficient. The goods that were produced were mainly for home consumption, and not for trade beyond the limits of the local community. The modern city, on the other hand, is likely to be the center of a region of very highly specialized production, with a corresponding widely extended trade area. Under these circumstances the main outlines of the modern city will be determined (1) by local geography and (2) by routes of transportation.

Local geography, modified by railways and other major means of transportation, all connecting, as they invariably do, with the larger industries, furnish the broad lines of the city plan. But these broad outlines are likely to be overlaid and modified by another and a different distribution of population and of institutions, of which the central retail shopping area is the center. Within this central downtown area itself certain foci of business, the shops, the hotels, theaters, wholesale houses, office buildings, and banks, all tend to fall into definite and characteristic patterns, as if the position of every form of business and building in the area were somehow fixed and determined by its relation to every other.

Out on the periphery of the city, again, industrial and residential suburbs, dormitory towns, and satellite cities seem to find, in some natural and inevitable manner, their predetermined places. Within the area bounded on the one hand by the central business district and on the other by the suburbs, the city tends to take the form of a series of concentric circles. These different regions, located at different relative distances from the center, are characterized by different degrees of mobility of the population.

The area of greatest mobility, i.e., of movement and change of population, is naturally the business center itself. Here are the hotels, the dwelling-places of the transients. Except for the few permanent dwellers in these hotels, the business center, which is the city *par excellence*, empties itself every night and fills itself every morning. Outside the city, in this narrower sense of the term, are the shums, the dwelling-places of the casuals. On the edge of the shums there are likely to be regions, already in process of being submerged, characterized as the "rooming-house areas," the dwelling-places of bohemians, transient adventurers of all sorts, and the unsettled young folk of both sexes. Beyond these are the apartment-house areas, the region of small families and delicatessen shops. Finally, out beyond all else, are the regions of duplex apartments and of single dwellings, where people still own their homes and raise children, as they do, to be sure, in the shums.

The typical urban community is actually much more complicated than this description indicates, and there are characteristic variations for different types and sizes of cities. The main point, however, is that everywhere the community tends to conform to some pattern, and this pattern invariably turns out to be a constellation of typical urban areas, all of which can be geographically located and specially defined.

Natural areas are the habitats of natural groups. Every typical urban area is likely to contain a characteristic selection of the population of the community as a whole. In great cities the divergence in manners, in standards of living, and in general outlook on life in different urban areas is often astonishing. The difference in sex and age groups, perhaps the most significant indexes of social life, are strikingly divergent for different natural areas. There are regions

in the city in which there are almost no children, areas occupied by the residential hotels, for example. There are regions where the number of children is relatively very high: in the slums, in the middle-class residential suburbs, to which the newly married usually graduate from their first honeymoon apartments in the city. There are other areas occupied almost wholly by young unmarried people, boy and girl bachelors. There are regions where people almost never vote, except at national elections; regions where the divorce rate is higher than it is for any state in the Union, and other regions in the same city where there are almost no divorces. There are areas infested by boy gangs and the athletic and political clubs into which the members of these gangs or the gangs themselves frequently graduate. There are regions in which the suicide rate is excessive; regions in which there is, as recorded by statistics, an excessive amount of juvenile delinquency, and other regions in which there is almost none.

All this emphasises the importance of location, position, and mobility as indexes for measuring, describing, and eventually explaining, social phenomena. Bergson has defined mobility as "just the idea of motion which we form when we think of it by itself, when, so to speak, from motion we abstract mobility." Mobility measures social change and social disorganization, because social change almost always involves some incidental change of position in space, and all social change, even that which we describe as progress, involves some social disorganization. In the paper already referred to, Professor Burgess points out that various forms of social disorganization seem to be roughly correlated with changes in city life that can be measured in terms of mobility. All this suggests a further speculation. Since so much that students of society are ordinarily interested in seems to be intimately related to position, distribution, and movements in space, it is not impossible that all we ordinarily conceive as social may eventually be construed and described in terms of space and the changes of position of the individuals within the limits of a natural area; that is to say, within the limits of an area of competitive co-operation. Under such interesting conditions as these all social phenomena might eventually become subject to measurement, and sociology would

become actually what some persons have sought to make it, a branch of statistics.

Such a scheme of description and explanation of social phenomena, if it could be carried out without too great a simplification of the facts, would certainly be a happy solution of some of the fundamental logical and epistemological problems of sociology. Reduce all social relations to relations of space and it would be possible to apply to human relations the fundamental logic of the physical sciences. Social phenomena would be reduced to the elementary movements of individuals, just as physical phenomena, chemical action, and the qualities of matter, heat, sound, and electricity are reduced to the elementary movements of molecules and atoms.

The difficulty is that in kinetic theories of matter, elements are assumed to remain unchanged. That is, of course, what we mean by element and elementary. Since the only changes that physical science reckons with are changes in space, all qualitative differences are reduced to quantitative differences, and so made subject to description in mathematical terms. In the case of human and social relations, on the other hand, the elementary units—that is to say, the individual men and women who enter into these different combinations—are notoriously subject to change. They are so far from representing homogeneous units that any thoroughgoing mathematical treatment of them seems impossible.

Society, as John Dewey has remarked, exists in and through communication, and communication involves not a translation of energies, such as seems to take place between individual social units, for example, in suggestion or imitation, two of the terms to which sociologists have at various times sought to reduce all social phenomena; but rather communication involves a transformation in the individuals who thus communicate. And this transformation goes on unceasingly with the accumulation of individual experiences in individual minds.

If human behavior could be reduced again, as some psychologists have sought to reduce it, to a few elementary instincts, the application of the kinetic theories of the physical sciences to the explanation of social life would be less difficult. But these instincts,

even if they may be said to exist, are in constant process of change through the accumulation of memories and habits. And these changes are so great and continuous that to treat individual men and women as constant and homogeneous social units involves too great an abstraction. That is the reason why we are driven finally, in the explanation of human conduct and society, to psychology. In order to make comprehensible the changes which take place in society it is necessary to reckon with the changes which take place in the individual units of which society seems to be composed. The consequence is that the social element ceases to be the individual and becomes an attitude, the individual's tendency to act. Not individuals, but attitudes, interact to maintain social organisations and to produce social changes.

This conception means that geographical barriers and physical distances are significant for sociology only when and where they define the conditions under which communication and social life are actually maintained. But human geography has been profoundly modified by human invention. The telegraph, telephone, newspaper, and radio, by converting the world into one vast whispering-gallery, have dissolved the distances and broken through the isolation which once separated races and people. New devices of communication are steadily multiplying, and incidentally complicating, social relations. The history of communication is, in a very real sense, the history of civilisation. Language, writing, the printing press, the telegraph, telephone, and radio mark epochs in the history of mankind. But these, it needs to be said, would have lost most of their present significance if they had not been accompanied by an increasingly wider division of labor.

I have said that society exists in and through communication. By means of communication individuals share in a common experience and maintain a common life. It is because communication is fundamental to the existence of society that geography and all the other factors that limit or facilitate communication may be said to enter into its structure and organization at all. Under these circumstances the concept of position, of distance, and of mobility have come to have a new significance. Mobility is important as a sociological concept only in so far as it insures new social contact, and

physical distance is significant for social relations only when it is possible to interpret it in terms of social distance.

The social organism--and that is one of the most fundamental and disconcerting things about it--is made up of units capable of locomotion. The fact that every individual is capable of movement in space insures him an experience that is private and peculiar to himself, and this experience, which the individual acquires in the course of his adventures in space, affords him, in so far as it is unique, a point of view for independent and individual action. It is the individual's possession and consciousness of a unique experience, and his disposition to think and act in terms of it, that constitutes him finally a person.

The child, whose actions are determined mainly by its reflexes, has at first no such independence and no such individuality, and is, as a matter of fact, not a person.

It is this diversity in the experiences of individual men that makes communication necessary and consensus possible. If we always responded in like manner to like stimulation there would not be, as far as I can see, any necessity for communication, nor any possibility of abstract and reflective thought. The demand for knowledge arises from the very necessity of checking up and fusing these divergent individual experiences, and of reducing them to terms which make them intelligible to all of us. A rational mind is simply one that is capable of making its private impulses public and intelligible. It is the business of science to reduce the inarticulate expression of our personal feelings to a common universe of discourse, and to create out of our private experiences an objective and intelligible world.

We not only have, each of us, our private experiences, but we are acutely conscious of them, and much concerned to protect them from invasion and misinterpretation. Our self-consciousness is just our consciousness of these individual differences of experience, together with a sense of their ultimate incommunicability. This is the basis of all our reserves, personal and racial; the basis, also, of our opinions, attitudes, and prejudices. If we were quite certain that everyone was capable of taking us, and all that we regard as personal to us, at our own valuation; if, in other words, we were as

naïve as children, or if, on the other hand, we were all as suggestible and lacking in reserve as some hysterics, we should probably have neither persons nor society. For a certain isolation and a certain resistance to social influences and social suggestion is just as much a condition of sound personal existence as of a wholesome society. It is just as inconceivable that we should have persons without privacy as it is that we should have society without persons.

It is evident, then, that space is not the only obstacle to communication, and that social distances cannot always be adequately measured in purely physical terms. The final obstacle to communication is self-consciousness.

What is the meaning of this self-consciousness, this reserve, this shyness, which we so frequently feel in the presence of strangers? It is certainly not always fear of physical violence. It is the fear that we will not make a good impression; the fear that we are not looking our best; that we shall not be able to live up to our conception of ourselves, and particularly, that we shall not be able to live up to the conception which we should like other persons to have of us. We experience this shyness in the presence of our own children. It is only before our most intimate friends that we are able to relax wholly, and so be utterly undignified and at ease. It is only under such circumstances, if ever, that communication is complete and that the distances which separate individuals are entirely dissolved.

This world of communication and of "distances," in which we all seek to maintain some sort of privacy, personal dignity, and poise, is a dynamic world, and has an order and a character quite its own. In this social and moral order the conception which each of us has of himself is limited by the conception which every other individual, in the same limited world of communication, has of himself, and of every other individual. The consequence is—and this is true of any society—every individual finds himself in a struggle for status; a struggle to preserve his personal prestige, his point of view, and his self-respect. He is able to maintain them, however, only to the extent that he can gain for himself the recognition of everyone else whose estimate seems important; that is to say, the estimate of everyone else who is in his set or in his society.

From this struggle for status no philosophy of life has yet discovered a refuge. The individual who is not concerned about his status in some society is a hermit, even when his seclusion is in a city crowd. The individual whose conception of himself is not at all determined by the conceptions that other persons have of him is probably insane.

Ultimately the society in which we live invariably turns out to be a moral order in which the individual's position, as well as his conception of himself—which is the core of his personality—is determined by the attitudes of other individuals and by the standards which the group uphold. In such a society the individual becomes a person. A person is simply an individual who has somewhere, in some society, social status; but status turns out finally to be a matter of distance—social distance.

It is because geography, occupation, and all the other factors which determine the distribution of population determine so irresistibly and fatally the place, the group, and the associates with whom each one of us is bound to live that spatial relations come to have, for the study of society and human nature, the importance which they do.

It is because social relations are so frequently and so inevitably correlated with spatial relations; because physical distances so frequently are, or seem to be, the indexes of social distances, that statistics have any significance whatever for sociology. And this is true, finally, because it is only as social and psychical facts can be reduced to, or correlated with, spatial facts that they can be measured at all.

DIVISION ON SOCIAL PSYCHOLOGY

THE NATURE OF HUMAN NATURE

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ABSTRACT

The nature of human nature.—Human nature, not originally a scientific term, has been employed to explain the evil which hinders as well as to indicate the admirable qualities of strange and queer peoples. Consideration of our own selves arises from our comparison in imagination of our own conduct with that of others. Likewise, consideration of others is possible when we can imagine ourselves performing the same actions. Human nature, therefore, is a product of the sympathetic imagination. Ethnocentrism forms a barrier to this sympathy and may be described in three stages, namely, conscious group consciousness, scientific confusion of nature and culture, and uncritical imposition of one's own vocabulary upon human phenomena. Social institutions do not arise out of human nature, therefore human nature is a collective phenomenon. The traditional instincts are mere ideologies for ancient culture. Human nature begins in the primary group, is constantly being altered, notably by under the influence of social movements, and reaches its ultimate expression in individuality and character which, while the result of the meeting of multiple social forces, always involves a unique organization where acts the phenomenon of conscience and will.

Human nature, as English vernacular speech uses it, is a very paradoxical term. On the one hand it is the culprit explaining, if not justifying, acts that are wicked and lapses that are weak. When our priests and pastors are disappointed in us, human nature is our alibi. It nullifies the work of pacifists and prohibitionists, and might almost be defined as that with which fanatical reformers fail to reckon. On the other hand, human nature is sometimes a beautiful discovery and a pleasant surprise. When queer, fierce, and savage folk act in a comprehensible fashion we call them human as no honorific ascription. When human nature was discovered in the slaves it led inevitably to their emancipation. Seen in the untouchables of India, it is at this moment in process of raising their status. To find them human is good and leads men to praise and draw near.

In the attempt to sharpen the denotation of the term, which is

the object of this paper, it is proposed to consider: how the experience of human nature arises; some obstacles to its realization; the relation of heredity to heritage; with a briefer mention of the mutability of human nature and the problem of individuality.

There is, then, first of all, this question: How did you and I get to be human, and how do others come to seem to be human? Every careful reader of Cooley and Mead has long been familiar with a clear answer to the first part of the question. One's consciousness of one's self arises within a social situation as a result of the way in which one's actions and gestures are defined by the actions and gestures of others. We not only judge ourselves by others, but we literally judge that we are selves as the result of what others do and say. We become human, to ourselves, when we are met and answered, opposed and blamed, praised and encouraged. The process is mediate, not immediate. It is the result of the activity of the constructive imagination, which is still the best term by which to denote the redintegrative behavior in which there is a present symbol with a past reference and a future consequence.

The process results in a more or less consistent picture of how we appear, the specific content of which is found in the previously experienced social gestures. Not that all men treat us alike. It is trite to say that we have many selves, but it is profoundly true, and these are as many as the persons with whom we have social relations. If Babbitt be husband, father, vestryman, school trustee, rotarian, and clandestine lover he obviously plays several different rôles. These rôles, or personalities, or phases of his personality are built up into a more or less consistent picture of how one appears in the eyes of others. We are conscious of ourselves if, when, and only when, we are conscious that we are acting like another. These rôles are differently evaluated. Some have a high, others a low, rating, and one's comparative estimation of the worth of his membership in his several groups has a social explanation, in spite of the fact that many would seek a physiological explanation.

As a banker or realtor Babbitt may stand high, though as a golfer he may be a dub; his church status may be low and his club

self high, and so through the list. The movements, vocabulary, habits, and emotions he employs in these different rôles are all accessible to careful study and accurate record, but the point can hardly be obvious since it is so widely neglected that the explanation of these habits and phrases and gestures that accompany the several rôles is to be sought chiefly in the study of the group traditions and social expectations of the several institutions where he belongs. No accessible inventory of his infantile impulses would enable the prediction of the various behavior complexes concerned in the several personal rôles. Moreover, whatever the list of personalities or rôles may be, there is always room for one more and, indeed, for many more. When war comes Babbitt will probably be a member of the committee of public defense. He may become executive officer of a law enforcement league yet to be formed. He may divorce his wife or slope with his stenographer or misuse the mails and become a federal prisoner in Leavenworth. Each experience will mean a new rôle with new personal attitudes and a new axiological conception of himself.

One's conception of one's self is, therefore, the result of an imagined construct of a rôle in a social group depending upon the defining gestures of others and involving in the most diverse types of personality the same physiological mechanisms and organs. Both convict and pillar of society, churchman and patron of bootleggers, employ receptors such as eyes, ears, and nose, and effectors including arms, legs, and tongue. The way in which these are organized is, however, only to be investigated by studying the collective aspects of behavior. Your personality, as you conceive it, results from the defining movements of others.

And if this be true it is a *fortiori* certain that our conception of other selves is likewise a social resultant. The meaning of the other's acts and gestures is put together into an imagined unity of organization which is our experience or conception of what the other one is. In Cooley's phrase, the solid facts of social life are the imaginations we construct of persons. It is not the blood and bones of my friend that I think of when I recall him as such. It is rather the imagined responses which I can summon as the result of my experience with him. Should misunderstandings arise and friendship

be shattered, his nervous organization and blood count would probably remain unaltered, though to me he would be an utterly different person. Whether he be my friend or my enemy depends axiologically upon my imagination concerning him. In order to deal with this material we must imagine imaginatively.

The ability to conceive of human nature thus always involves the ability to take the rôle of another in imagination and to discover in this manner qualities that we recognize in ourselves. We regard as inhuman or non-human all conduct which is so strange that we cannot readily imagine ourselves engaging in it. We speak of inhuman cruelty when atrocities are so hard-heartedly cruel that we cannot conceive of ourselves as inflicting them. We speak of inhuman stupidity if the action is so far remote from intelligent behavior that we feel entirely foreign to it. And conversely, in the behavior of non-human animals and, in extreme cases, with regard to plants and even inanimate objects, there is a tendency to attribute unreflectively human motives and feelings. This accounts for the voluminous literature of the "nature fakers." To sympathize with the appealing eyes of a pet dog, or the dying look of a sick cat, or to view the last gasps of a slain deer is to have just this experience. Wheeler, a foremost authority on the behavior of insects, writes of "awareness" of the difference between her eggs on the part of a mother wasp, and of the "interest" that other insects take in the welfare of their progeny. The fables and animal stories of primitive and of civilized peoples could not have been spoken but for this tendency of our imagination to attribute human qualities when some behavior gives a clue of similarity to our own inner life. Examples of this process could be indefinitely cited from St. Francis preaching sermons to his "brother wolf" and to the birds, the romantic poets who speak to the dawn and get messages from the waves, the lover whose pathetic fallacy sees impatience in the drooping of the rose when Maud is late to her tryst, all the way to Opal, who loved the fir tree because he had an "understanding soul." The experience is entirely normal. The most unromantic mechanist may, in emotional moments, be carried unreflectively into an unwitting and immediate attribution of human impulses and motives to non-human objects.

Human nature is, therefore, that quality which we attribute to others as the result of introspective behavior. There is involved a certain revival of our own past, with its hopes, fears, loves, angers and other subjective experiences which in an immediate and unreflective way we read into the behavior of another. The German concept *einfühlung* while not exactly the same notion, includes the process here denoted. It is more than sympathy; it is "empathy."

Now the process wherein this takes place is primarily emotional. The mechanism is operative in all real art. In our modern life the drama and the novel are largely responsible for the broadening of our sympathies and the enlarging of our axiological fraternities. There is some plausibility to the disturbing remark of a colleague of the writer who declared that one can learn more about human nature today from literature than from science, so called. If federal regulation continues to increase it might be well to pass a law forcing all parents of small children to read *The Way of All Flesh*. Books on criminology are valuable, but so is *The House of the Dead*. Culprits, offenders, and violators of our code are human, but in order that we may realize the fact it is necessary for us to see their behavior presented concretely so that we can understand and, understanding, forgive. "There, but for the grace of God, goes John Wesley." Perhaps you and I might have been murderers.

There is a curious, and at first, puzzling, difference in the attitude of two groups of specialists concerning the nature and the mental capacity of prehistoric or so-called "primitive" peoples. The anthropologists and sociologists of the present day are almost unanimous in their opinion that so-called "savages" do not differ in their mental capacity or emotional possibility from modern civilized peoples, taken by and large and as a whole. Contemporary biologists, on the other hand, are in many cases very reluctant to admit this, and many of them categorically and insistently deny it. Now it cannot be the result of logical conclusions from research methods of scientific men in the case of the biologists, for their work is confined chiefly to anatomical structures and the physiology of segments. Their conclusions arise from other than focal interests.

On the face of it the situation is curious. The biologist has long ago demonstrated the surprisingly essential identity of the nervous system in all mammals. The rat or the dog is almost as useful for the vivisectional investigation of the human nervous system as a human subject would be. Element for element, the nervous system of the sheep is the same as in man, the differences being quantitative. *A fortiori*, the nervous system of the Eskimo and the German are not significantly different. The biologist works with identical material, but concludes by assuming great and significant differences between the different races. The anthropologist and sociologist works with strongly contrasted phenomena. He discusses and studies polyandry, witchcraft, and shamanism, socially approved infanticide, and cannibalism, and such divergent practices that one would expect him to posit much greater differences than even his biologist colleague would assert. An investigator from Mars (one may always invoke this disinterested witness) would probably expect the biologist who studies identical forms to be inclined to rate them all alike, and might infer that the anthropologist who studies such divergent customs would place them in a contrasting series.

The explanation seems fairly apparent. The biologist deals objectively, thinking in terms of dissections and physical structures. The anthropologist deals sympathetically and imaginatively. His work takes him into the field where he gets behind the divergencies and finds that the objects of his study have pride, love, fear, curiosity, and the other human qualities which he recognizes in himself, the differences being only in the form and expression. Thus, by an introspective sympathy, he comes to know them as human.

The limitations of introspective psychology need no elaboration in these days when extreme behaviorism has thrown out the infant with the bath. The uncontrolled exaggerations that arose out of the unverifiable imaginings of introspectionists brought about a violent reaction not wholly undeserved. It is not proposed here to make even a disguised plea for introspective methods. The essential point is not the desirability, but the inevitability, of just this type of imagination by which alone we recognise others as hu-

man, and which ultimately rests on our ability to identify in others what we know to be true in ourselves.

Imaginative sympathy enables us to recognize human nature when we see it and even to assume it where it is not. Conversely, when the behavior is so different that we lack the introspective clue we find difficulty in calling it human. Such limitation is more true of our emotional moments than of calm and reflective periods. Recent questions on race prejudice reveal the fact that, in the American group which was investigated, the most violent race prejudice, the greatest social distance, existed in respect of the Turks. It was further revealed that most of those who felt a strong aversion against Turks had never seen a Turk, but they had heard and read and believed stories of their behavior which account for the attitude. One story describes Turkish soldiers stripping a captured pregnant woman, betting on the sex of the foetus, and disembowelling her to see who should win the money. Such conduct we call inhuman since we cannot imagine ourselves as engaging in it under any circumstances. If we are to regard all members of the genus homo as human it is essential that the traditions of all races and their mores be sufficiently like our own to enable us to understand them sympathetically. It is easy to show that Americans who go to Turkey and understand the Turks not only find them human, but often praise and admire them. And all because the emphatic imagination enables us to play their part and understand their motives.

II

The chief limitation to the imaginative sympathy enabling us to call others human is the phenomenon which Sumner calls *ethnocentrism*. By an extension of the term, which is here presented with a prayer for indulgence, we may distinguish three types of *ethnocentrism* which are in effect three degrees of the phenomenon. *Ethnocentrism*, as ordinarily used, is the emotional attitude which places high value on one's own customs and traditions and belittles all others, putting as least valuable those that differ most. The universality of *ethnocentrism* is evidenced from the discovery that all preliterate peoples who have considered the question have worked out the answer in the same terms. It is obvious to a Nordic that the

African and Mongol are inferior to himself, and hardly less obvious that the Mediterranean is intermediate between his own highness and the low-browed tribes of the tropic forests. But for more than a generation it has been familiar to specialists that Eskimos, Zulus, and Pueblos have exactly the same feeling toward us. The customs with which we are familiar are best. Moors which differ most widely arise from the social life of an inferior people. We are supremely human; they are only partially so. To Herbert Spencer the high-headed and proud-hearted Kaffirs—who would in their turn have spoken contemptuously of his bald head and his helplessness in the forest—were intermediates between the chimpanzee and the English. They were only partly human. The writer of these lines once made what he felt to be a very good speech to an audience of naked savages, speaking in their own tongue with certain native proverbs and allusions to their folk-tales. The reward for this skill was the frank and surprised admission that at least one white man was intelligent and could make a decent argument like any other human being. The Texas farmers whose province had been invaded by an agricultural colony of Bohemians used to refer to them as hardly human since their women worked in the fields and often the whole family went barefooted. Ethnocentric narrowness includes the group in sympathy-proof tegument which blinds men to the human qualities of differing peoples.

The second form of ethnocentrism is harder to establish, but must be asserted. It is seen in its quintessence in the writings of McDougall and his followers. Human nature consists of instincts and if a list of these be called for they are promptly produced. The instinct of warfare is axiomatic and the proof is found in the military history of our people. But the list of instincts turns out to be merely a renaming and hypostatization of our own social customs. The instincts have been set down in a fixed list because men failed to distinguish between their immediate social heritage and the in-born tendencies of their infants. It is therefore a kind of scientific ethnocentrism, which conceives as native and human that which is acquired and social and leads to the conclusion that those with widely different customs must either have some instinct omitted from their repertory, as McDougall plainly says of some of the in-

terior Borneo tribes, or else (and this comes to the same thing) they have these instincts in a different degree from those which we have received from our forebears; that is to say, the customs of other people, if they are sufficiently different, are due to the fact that their nature is not quite like ours. They are really not quite human, or, to say the least, differently human.

The third variety of ethnocentrism is somewhat more subtle. It is the limitation due to language. It is the penalty for having to speak in one language without knowledge of the others. The dreary list of sentiments, feelings, and emotions in some books is written as if all the words in the world were English words. We make sharp distinctions between fear, terror, and awe and, forgetting that these are limited to our vocabulary, expect to find the fundamental traits of human nature adequately described thereby. If we read German we may become interested in the distinction between *Mas* and *Tiefserheit*. Not knowing Japanese, we lose the precious insight which their idiom would give us in the inability of their language to make a neuter noun the subject of a transitive verb. A yet unpublished statement by a most eminent psychologist, written three months ago, is concerned with a discussion of "what emotions do" and "what intelligence does," in the behavior of human beings. No Japanese would make such an egregious blunder—not necessarily because of different capacity for analysis, but because his mother-tongue is incapable of such erroneous metaphysical reification. Linguistic ethnocentrism, if we may so name this, would disappear if our minds were competent and our years enough to allow us to know all the languages of the earth; but until utopia comes the handicap can be partly overcome by a conscious recognition of its existence and by an obstinate and repeated attempt to get outside of the limitations of our own etymology into a sympathetic appreciation of the forms of speech of stranger men.

Ethnocentrism, then, is essentially narrowness. It is enthusiasm for our own due to ignorance of others. It is an appreciation of what we have and a depreciation of what differs. It is essentially a lacking of sympathetic dramatization of the point of view of another. It must be transcended if we are really to know what problem varieties human nature may assume.

III

From the question of how human nature is recognized it is a natural transition to the problem of how it is constituted. The current form of most interest is an old problem still exciting lively interest; the relation of inherited tendencies to social organization; the relation of instincts to institutions; heredity, to environment; nature, to nurture.

Current discussions of instinct reveal surprising initial agreements among authors who seem to be, and who imagine themselves to be, very different. Allport rejects instincts and McDougall has a fixed list (subject to periodical revision), yet both Allport and McDougall agree in making an uncriticized assumption that the customs and institutions of men are the outgrowth of the infantile and adolescent inherited impulses. Thus warfare is ascribed to the instinct of pugnacity, to which statement Allport objects and asserts that it is rather due to the conditioning of the prepotent reflex of struggling. It would be easy to make a long list of citations, but at random one may mention Parker, Trotter, and Bartlett. To such men the key to the understanding lies in an adequate genetic psychology. If we could only get at the infant and chart all his initial responses and impulses, they feel the problem of social organization would be solved.

This paper is written under the conviction that sociology and social psychology must rely chiefly on facts from the collective life of societies for their material. Two fields of inquiry, among many study of preliterate peoples and the other is the consideration of others, can be cited as providing relevant material. One is the modern isolated religious groups. There is found among primitive people such a protean variety of social and cultural organization, such various forms of religious, political, and family life, that it would seem impossible to account for them on the basis of definite instincts. When one society refuses entirely to produce children, another tribe kills all unbetrothed girls, still another practices infant cannibalism, while yet others manifest tender solicitude for all their children, and when unto these are added accounts of bizarre marriage customs and religious conceptions and tendencies, it is

hard to see how the conception can be carried through without assuming different instincts in each tribe.

The isolated religious sects of the eighteenth and nineteenth centuries are even more valuable to the theorist since the complete history of many of the customs is known, an advantage not possessed by the ethnologist as a rule. It is possible to describe in detail a time when there were no Quakers, Dunkards, Mormons, Shakers, or Perfectionists. The rise of polygamy can be traced in Mormonism, and the abandonment of the marriage relation among the Shakers can be dated and described.

McDougall has seen this difficulty and has met it with a certain *succès*. He has only to assume that strikingly different customs have been produced by peoples with differing instincts, or with instincts of different degrees of strength or intensity. The Shakers would therefore be adequately explained by assuming a selection of people who had no sex instincts, or very weak ones. The peaceful tribes would be those lacking the instinct of pugnacity, which leads him to the logical conclusion that the French have a different instinct from the English, and to the popular psychology which gives to the Anglo-Saxon the instinct for representative government which the Italians and Orientals are assumed to lack.

Thus the assumption that instincts produce customs turns out to be a mere tautology, and the human race disappears as a biological species. A zoologist who describes the migrating salmon or the breeding habits of seal or the incubating instincts of penguins is dealing with a single species whose members exhibit a universality of action. But if this formulation of instincts be followed out, every tribe or race must be assumed to have different instincts, and the basic error of the whole instinct psychology stands revealed. Then instinct merely becomes another name for custom.

Were all our knowledge of human nature limited to a single flash of information through a given moment of time it might be impossible to criticise this serious error. Fortunately, there is history. The Mormons began without polygamy, lived through a long period when plural marriage was customary, and then, through the stress of circumstances, abolished the practice. The English colonies have circled the earth, while the French remain at home drink-

ing in the cafés of Paris, but there was a time when the French colonies occupied vast territories in the New World, and there is ample evidence of a considerable settlement of French both in Canada and Louisiana. The warlike Nordics dreamed of a heaven of warfare and slaughter, but when Norway seceded from Sweden something went wrong with their fighting instinct and, obstinately enough, they settled the matter by a peaceable arrangement. If customs change, and they do, and if instincts cause customs, then instincts change as often as the customs. But a changing instinct is no instinct, for instincts by hypothesis are constant.

The problem of social origins is not solved, but the history of many customs and institutions is in our possession and it is quite certain that the whole concatenation of unique and unrepeatable circumstances must be invoked to explain the creation of any one of them. And when once the organization appears, the new members of the group who grow up within it or who are initiated into it take on the group attitudes as *representations collectives*, securing all their fundamental satisfactions in ways which the group prescribes. The true order, then, lies in exactly the reverse of the instinct-to-institution formulation. Instead of the instincts of individuals being the cause of our customs and institutions, it is far truer to say it is the customs and institutions which explain the individual behavior so long called instinctive. Instincts do not create customs. Customs create instincts, for the putative instincts of human beings are always learned and never native.

Exactly when human nature begins is a problem. But that it does, in each individual, have a definite beginning is an axiom. The newborn has not a developed personality. He has neither wishes, desires, nor ambitions. He does not dream of angels nor think the long thoughts of youth. He acquires a personality. He does not acquire his heredity. He acquires his personality. A quarter of a century ago this acquisition was shown by Cooley to happen in the first groups, the primary groups, into which he is received. He becomes a person when, and because, others are emotional toward him. He can become a person when he reaches that period, not always exactly datable, when the power of imagination enables him to reconstruct the past and build an image of himself and others.

IV

An inescapable corollary of the foregoing is the mutability of human nature. Despite the chauvinists, the cynics, and the absolutists of every sort, human nature can be changed. Indeed, if one speaks with rigorous exactness, human nature never ceases to be altered; for the crises in life and nature, the interaction and diffusion of exotic cultures, and the varying temperaments possessed by the troops of continuously appearing and gradually begotten children force the conclusion that human nature is in a continual state of flux. We cannot change it by passing a law, nor by a magical act of the will, nor by ordering and forbidding, nor by day-dreaming and revery, but human nature can be changed. To defend militarism on the ground that man is a fighter and the fighting instinct cannot be changed is merely to misinterpret and to rationalize an important fact; that the custom of warfare is very old and can be abolished only gradually and with great difficulty. To assume that the drinking habits of a people or their economic structure or even the family organization is immutably founded upon the fixed patterns of human nature is to confuse nature and custom. What we call the stable elements of human nature are in truth the social attitudes of individual persons, which in turn are the subjective aspects of long-established group attitudes whose inertia must be reckoned with but whose mutability cannot be denied. Having been established through a long period of time, and appearing to the youth as normal and natural, they seem to be a part of the ordered universe. In reality they are continually being slightly altered and may at any time be profoundly modified by a sufficiently serious crisis in the life of the group.

The history of social movements is but a record of changing human nature. The antislavery movement, the woman's movement, the temperance movement, the interestingly differing youth movements in Germany, China, and America—these are all natural phenomena in the field of sociology, and are perhaps most accurately described as the process of change which human nature undergoes in response to the pressure of unwelcome events giving rise to restlessness and vague discontent. Such movements, when they generate leaders and develop institutions passing on to legal

and political changes, create profound alterations of the mores and thoroughly transform not only the habits of a people and their nature as they live together but also the basic conception of what constitutes human nature. The present conception in the West of the nature of woman, including her mental capacity and ability to do independent creative work, is profoundly different from the conception which anybody entertained in the generations before the woman's movement began.

But for the limitations of space the problem of individuality and character should receive extended treatment in this discussion. This being impossible, a brief word must suffice. There is so much of controversy here and so much of confusion that many seem to be hypnotized by mere phrases. It is much too simple to say that the individual and society are one, for it is difficult to know which one. The heretic, the rebel, the martyr, the criminal—these all stand out as individuals surely not at one with society. Nor does it seem adequate merely to say that the person is an individual who has status in a group. For it does not appear that before the acquisition of status the individual has any existence. Certainly if he has he does not know it. The conception which it would be profitable to develop lies in the direction of the assumption that out of multiple social relations which clash and conflict in one's experience the phenomenon of individuality appears. The claims of the various social groups and relations and obligations made on a single person must be umpired and arbitrated, and here appears the phenomenon of conscience and that of will. The arbitrament results in a more or less complete organization and ordering of the differing rôles, and this organization of the subjective social attitudes is perhaps the clearest conception of what we call character. The struggles of the tempted and the strivings of courageous man appear, when viewed from the outside, to be the pull of inconsistent groups, and so indeed they are. But to you and me who fight and hold on, who struggle amid discouragement and difficulties, there is always a feeling that the decision is personal and individual. Someone has been the umpire. When the mother says, "Come into the house," and Romeo whispers, "Come out onto the balcony," it is Romeo who prevails, but it is Juliet who decides.

Individuality may then, from one standpoint, be thought of as character, which is the subjective aspect of the world the individual lives in. The influences are social influences, but they differ in strength and importance. When completely ordered and organized with the conflicting claims of family, friends, clubs, business, patriotism, religion, art and science all ordered, adjudicated, and unified, we have not passed out of the realm of social influence, but we have not remained where the social group, taken separately, can be invoked to explain the behavior. Individuality is a synthesis and ordering of these multitudinous forces.

Here human nature reaches its ultimate development. Henley, lying weak and sick, suffering great pain, called out that he was captain of his soul. To trace back the social antecedents of such a heroic attitude is profitable and germane, but it is never the whole story until we have contemplated this unique soul absolutely unduplicated anywhere in the universe—the result, if you like, of a thousand social influences, but still undubitably individual. It was Henley who uttered that cry. That you and I so recognize him and appreciate him only means that we also have striven. We know him and understand him because of our own constructive, sympathetic imagination. He who admires a masterpiece has a right to say, I also am an artist.

THE PROBLEM OF PERSONALITY IN THE URBAN ENVIRONMENT

ABSTRACT

The problem of personality in the urban environment—The assumption is made that habit formation is the most important factor in personality development. Behavior traits are the outcome of a series of deductions of intentions, resulting in psychological acts. The deductions are derived through inferences, but the unique attitudes of individuals are closely connected with certain critical experiences particular to the individual. But the same experience will have a totally different meaning for different persons, dependent on the totality of the experience of the individual and the way the experience is organized in memory. The traditional character of our life gives the experience complex a long history. In the case of the Polish immigrant, three experience complexes are dominant in determining the behavior reactions of the Pole in America: the first derived from an imitation of the extravagant and graceless behavior of the Polish aristocracy, the second from the partially misinterpreted American largeness, and the third from familial and community conditioning in Europe. The immigrant is not so important a problem as the American young person, but the problem of the two is the same in this respect, that the American child is as alien to the standards of the older generation, generally speaking, as the immigrant is alien to America in general. The demoralization of the young person in America is to be viewed from the standpoint of the transition and conflicting experience complexes developed in a rapidly moving environment and, more particularly, from the standpoint of the disparity in experience complexes as between the older and younger generations. The study of the development and integration of the experience complexes will also throw light on the relation of fantastic phantasying to realistic phantasying, which seems to be the critical point for the control of behavior.

I am assuming that habit formation is mainly responsible for the behavior traits of individuals, races, and nationalities, that these traits change much as fashions in dress, and almost as freely, only within decades and centuries instead of seasonally, and that dispositional traits, while they certainly do exist, are not distributed in blocks to national and racial groups, but rather to individuals in various proportions, so that there is an assortment of temperaments in all groups, securing uniformities like the phlegm of the Englishman and the explosiveness of the Italian being mainly due to habit formation and the tendency of all dispositions to conform themselves to the prevailing fashion.

There are, in fact, two great techniques for getting our effects

—composure and agitation. Each has its merits, and any group may be predominantly conditioned in either direction. I shall speak presently of the Poles, a Slavic group, which is more agitated, if anything, than the Italians—has, in fact, been called the "Dancing Slav," *Slawer Sallow*, in punning allusion to some statue in Italy, but I conceive that with a different historical conditioning the Poles would have become as composed as the American Indian. It is idle, indeed, to speak confidently of biologically determined behavior tendencies in races and nationalities as a working idea when we see daily that the social distances and the disparity of attitudes between American parents and children—or, shall we say, grandparents and grandchildren—is, generally speaking, greater than the same differences between nationalities—say, the Swedes and the English, or even the Americans and the Japanese. A New York father was reported as saying he was gratified by the fact that his children still spoke to him.

Now, it appears that behavior traits and their totality as represented by the personality are the outcome of a series of definitions of situations with the resulting reactions and their fixation in a body of attitudes or psychological sets. Obviously, the institutions of a society, beginning with the family, form the character of its members almost as the daily nutrition forms their bodies, but this is for everybody, and the unique attitudes of the individual and his unique personality are closely connected with certain incidents or critical experiences particular to himself, defining the situation, giving a psychological set, and often determining the whole life-direction. An example of this was given two winters ago by the scenic artist, Bakal, who narrated a circumstance leading to his artistic conditioning. At the age of four he was taken by his parents in St. Petersburg to hear Madame Patti. In the course of the opera the prima donna drank poison and fell. At this point the boy protested uproariously, and after the performance he was taken to Patti's dressing room to be reassured. She took him on her knee and with her make-up materials drew long black brows and long red streaks on his cheeks. At home they began to wash his face, but he wouldn't have it. He went to bed with the make-up on, and, pay-

chologically, this make-up was never washed out; his artistic style was modeled after the make-up of his own face.

I am the more impressed with the incident in the life of the individual since reading the records of a number of psychoneurotic personalities. It is surprising to find how many persons are conditioned to a life of invalidism by a single incident, and apparently the same principle is valid in normal life. I believe many of you will be able to confirm this in your own experience.

But an incident may contain a totally different meaning for different persons; its effect in a given case will depend on the totality of the experience of the individual and the type of organization of the experience in memory at the moment. We know certainly, from the cases of dual and multiple personality, if in no other way, that memories tend to arrange themselves in blocks or groupings, each group maintaining a certain integrity, somewhat as we arrange studies in a curriculum, and I have called any group of experiences hanging together in the memory, within the totality of experience, an experience complex. The dependence of these experience groupings on our institutions and customs is also evident, but, since the institutions are eventually formed by the wishes, it is more important to view this problem from the standpoint of the wishes, meaning by this nothing Freudian, but simply what men want. I expect that much light will be thrown on this matter of the experience complex and its relation to the development of personality by the surveys being carried on by Park, Burgess, Bogardus, and others, and by the documents and life-records which the social psychologists are assembling.

But the human race lives by tradition, largely. The point which Child emphasizes in his great work, that the organism is never again the same after a given stimulus, holds with us also, and over a vast stretch of time. Our behavior is historically, as well as contemporaneously, conditioned, and I will devote the middle part of my present time to an outline of the process by which certain experience complexes and behavior reactions were historically developed in a selected national group, namely, the Poles; more specifically, the Polish immigrant.

The Polish peasant who comes as immigrant to America has as

one element of his background perhaps the most elaborately developed and hierarchized aristocracy of Europe. The Polish state was originally a nobility state, none participating who did not do military service. Immigrants from the West, Germans and Jews, were excluded, and consequently there was no *bourgeoisie*. Other classes than the nobles were treated as "political minors." The nobility family was an agnatic organization—kinship through the male line only. Military life, achievement, glory, distinguished males. There was great sensibility as to relationship and status. Every individual was expected to know for many past generations all the connections between his family and others, and at least the most important connections of the families connected with his own. While the peasants did not enter this world, it was, or became latterly, a region for phantasmagoria, the more so as some peasants had been made petty nobles on the field of battle. You may see them now sitting somewhat apart at social gatherings, often poorer than the others, but wearing gloves.

It was also a fundamental tendency of the great nobility to avoid all positive political obligations usually imposed by the state. They held themselves above the state and above the law, but wished to give service voluntarily, felt an obligation to make meritorious and distinguished sacrifices, though repudiating any theory of compulsion. The king of Poland was a sovereign presiding over sovereigns. In this connection the Polish nobleman developed a great ostentation, magnificence, grandiosity, and graciousness. Also certain bizarre, excessive, and almost incomprehensible attitudes. It is hardly too much to say that to the Pole the only meritorious actions are those of a supererogatory nature: not demanded and not useful. Notoriously they have fought everybody's battles more consistently than their own. I have in mind John Sobieski and the Turks; the fact that the Polish kings were obliged to fight the Teutonic order largely with Bohemian mercenaries; the exploitation of the Poles by Napoleon; the behavior of the Polish regiments in the Prussian army during the Franco-German War, who took a French position in an attempt so suicidal that German tacticians would not engage their own troops, on the sole condition of being permitted to wear on this occasion the white eagle, forbidden emblem of

Poland. These traits were not produced by the partition of Poland; they were, rather, the cause of the partition. But the partition added a frenzy to their expression.

Unconsciously, then, and consciously all classes of Polish society have been deeply marked by this distinction-seeking of the nobility. A large Polish estate, say that of the Lubomirskis, may have as many as 1,500 servants, and these will arrange themselves in twenty or more categories of superior and inferior. Scholars and artists are affected in the same way. I have the autobiography of a distinguished Pole, himself of the small nobility, whose life has running through it as the constant motif either to penetrate the great nobility directly or to find an equivalent distinction in some activity. First, marriage was arranged with a daughter of the great nobility, but that was abandoned because it would not get him in. Then followed art; then, the salvation complex; and finally, scholarship. The superb achievements of the Poles in art and science might have been accomplished otherwise, but these achievements always seem, in a way, surrogates for that distinction which was originally nobility of family. With the Pole it is not utility selection, not so greatly hedonistic selection, but mainly recognition selection. Almost any sort of distinction seems pleasing to a Pole. I read at one time the manuscript of a Polish philosopher who was essaying a volume in the English language, and I was of course, reading it solely with regard to the correctness of his language. But at one point I remarked: "You know, I do not in the least understand what you are talking about." I felt that this was somewhat blunt, but it was a source of pleasure to him. If I did not understand it, it would do very well.

A logician in Warsaw addressed an audience of perhaps a hundred, beginning early in the evening and continuing until 3 a.m. Gradually the audience faded away until only three remained, and the reaction of the lecturer to this was distinctly pleasurable. Not many lecturers, he said, could talk above the heads of so many people for so long a time.

When the movement for enlightenment began to affect the

peasant, among his first reactions were those seeking distinction. There were, for example, several newspapers established for the benefit of the peasant, and communications from him were encouraged. I examined at one time about 8,000 of these, and more than half of them were in poetry. There is hardly a peasant who can write at all who does not write poetry. I remember also reading a letter written from Mukden to a newspaper by a Polish soldier during the Russian-Japanese War. At the end he said he had not written to his wife, but hoped that this communication would come to her attention. At another time I was in the office of the *Gazeta Swieteczna* in Warsaw when a young peasant entered and reproached the editor for not printing a poem he had sent in. The editor pleaded that the poem was not sufficiently marvellous. The writer finally admitted this, but added that there had been a death in his community, and that he wished the editor to mention the fact and say that he had his information from the caller, in order that he might at any rate see his name in print. Narration is developed to the point of an art among the Poles; many of them are fascinating *vocalizers*. I had as guests two famous *vocalizers*, one older and one younger. The older held the table spellbound for two hours. Finally the younger, after some vain attempts at interruption, appealed to me in a whisper and said: "We shall never stop him unless we change the room." And we changed the room.

Now the indirect aristocratic conditioning of the peasant who comes to us as immigrant is not nearly so deep as the conditioning by family and community, and that is a point which I do not need to elaborate here. Nevertheless the familial attitudes tend to disappear rapidly in America, while the aristocratic ones tend to blossom out. At first the boy writes home: "Dear parents, I have work. I send you 75 rubles. I can send you much money." After some months, or a year, he writes: "Dear parents, I like to send you money, but you ask too much." A boy in South Chicago writes: "Dear parents, I kiss your hands, and I inform you that it is difficult to live without a wife. Will you send me a girl, one suitable to my condition, for in America there is not one single orderly girl." The parents reply that they are sending one of the Malinowski

girls. The boy kisses their hands again, writes some news, and at the end of the letter inquires: "Dear parents, are you sending Stanislaw, the taller one, or Hanka, the shorter one?" This boy was killed in the steel works before his bride started, but another boy, who had been here longer, writes: "Dear parents, you speak of marriage, but in America it is not necessary to marry at all."

On the other hand, the aristocratic attitudes which there were in the *Absterlow* of consciousness tend here to enter more actively the region of phantasying, especially since America is conceived as the land of absolute freedom. Frequently, therefore, the immigrant boy appears here with somewhat grandiose expectations and gestures. A Polish youth writes:

When I came to America I brought nine extra suits of clothes . . . My first job was in a factory where they painted ribbons for typewriters . . . My ten suits were soon spoiled, for I was ashamed to wear overalls. Finally the only suit I had was a Prince Albert affair, and I went to work in that. I remember passing a line of fellow-workers, leaning against a wall and smoking their pipes. When they saw me coming in my Prince Albert they took their pipes out of their mouths and bowed low, saying "Me Lord" as I passed.

You will say that he is most certainly jesting, making fun of himself. And that may be true, but I am sure also that he had his satisfaction, and still has it, in the fact that he was called "My Lord."

Another determining factor in the behavior of the immigrant is American lawlessness. Translations of American dime novels are popular in Poland, stories of American freedom and banditry are carried back by returning immigrants, the grandiosity of the Polish aristocracy predepts the consciousness of the immigrant boy to some spectacular exhibition of his freedom, and the copy may be banditry. In the first letter written home a certain immigrant said: "I am walking on North Clark Street. I have a revolver. Just let anybody give me a dirty look." Four Chicago boys, one of them not a Pole, decided on a holdup. They met a farmer in the early morning coming in with a load of garden truck. He gave over his watch and money. This did not seem satisfactory; they held a conference and decided to kill him; and so they did. Even this did not

seem a very distinguished exploit, not harrowing, so they cut off a piece of his leg and stuffed it in his mouth. They were very young, but they were all hanged on account of the last act of atrocity.

Generally speaking, I should say that the Polish immigrant tends to be a dissociated personality, a consciousness divided, like all Gaul, into three parts, as result of three dominant experience complexes—the community conditioning, the aristocratic conditioning, and the conditioning by American freedom—in terms of the wishes, desire for stability, desire for recognition, and desire for new experience. These features are not all, but they are outstanding. It is on this account that the behavior of the Pole newly come to America is so completely incalculable. You can never know, under a given stimulus, which experience complex will come to the front and determine the behavior reaction. A policeman may enter a public place where there is loud noise and call for quiet. The place may become silent as a tomb, or one of the men may draw a gun and shoot the officer—on the one hand, the older conditioning to the authority of the home, the upper classes, and the Russian police; on the other hand, the newer conditioning to freedom. Two men exchanged some blows one evening in a boarding-house. One of them went to work in the morning. The other, a night worker, slept. About ten o'clock in the morning it occurred to the day worker to go back and kill the night worker. He did this, putting a pistol to his ear, and returned to work. After some days of excitement, during which no suspicion was directed toward the murderer, he simply appeared and said: "Why, I killed that man." He felt that he was being cheated of his distinction. The police call behavior of this kind "Polish warfare." During the war Paderewski and others were addressing an audience of Poles. The previous speakers had been annoyed by the noisy behavior of the audience. When Paderewski rose his first words were: "Be quiet, cattle!" There was no more noise. The speaker had used an old expression of the Polish nobleman as applied to the peasant. Perhaps he took a chance. If the freedom complex had come to the front there might have been trouble.

I have spoken at this length of an immigrant group not because I think the immigrant is the chief problem in the city environment. Evidently the chief problem is the young American person. The immigrant is never assimilated anyway. He becomes here something else, but not an American. If he returns, say, to Poland, he has to be re-Polonized, and that never happens either. He becomes still something else, but not a Pole. The second-generation immigrant becomes nearly an American, but is still somewhat conditioned by the adult family habits, while the third-generation representative (if the family has not encountered too much race prejudice) is practically just an American child. So the problem becomes again one of the child.

The problem of the immigrant and the child is the same in this respect: that the American child is as alien to the standards of the older generation, generally speaking, as the immigrant is alien to America in general, and in this connection the frequently complete resistance of the older generation to change (seeking stability) seems as much out of place as the partial demoralization or incomplete organization of the younger generation (seeking new experience).

The ethnogeographers speak of a moving environment in connection with those tribes which have to emigrate with the seasons, in pursuit of grass and water, and psychologically we are also living in a moving environment, so that the question of the formation, balance, and interaction of the experience complexes becomes more acute, especially in the urban environment. It is investigation along this line, as it seems to me, that will lead to a more critical discrimination between that type of disorganization in the young which is a real but frustrated tendency to organize on a higher plane, or one more correspondent with the moving environment, and that type of disorganization which is simply the abandonment of standards. It is also along this line, and I refer still to the study of the experience complexes, that we shall gain light on the relation of fantastic phantasying to realistic phantasying—a question, as Professor Giddings has pointed out, which deserves our attention, and which is one of

the outstanding points in the wild behavior of the Poles which I have outlined above.

It will prove true, I think, that demoralization is the result of the formation of experience complexes which are nevertheless not integrated or organized among themselves sufficiently to secure behavior reactions corresponding with reality or with existing social values; that for the most part disorganization is a transitional stage between two forms of organization, and that the element of phantasy may contribute either to disorganization or to a higher type of organization.

SOCIAL DISTANCE IN THE CITY

ABSTRACT

distance in the city—Social distance, or the lack of fellow-feeling and understanding, continues to exist after spatial distances have been eliminated. This is true even in large cities or where thousands of people live in close proximity to one another. Rarely does one-half of the city know "how the other half" feels. In the metropolis, the metropolitan city may be "the loneliest spot in the world." Social distances exist between different groups of people.

For example, they exist between occupational groups.

It is difficult to say, educational groups, even between departments in a university. Further activity in a given occupational group for a length of time develops in a person sets of social distance reactions toward other people, which are different from the social distance reactions developed in the individuals in all other occupations. The chief significance of social distance is in connection with the maintenance of status or with a person's standing. Status once achieved is not easily surrendered—a person will fight bitterly before giving up status. In cities, however, one must become "aggressive" or else fall out of a highly competitive race, but to become aggressive is usually to invade the status of other persons or of groups and thus to arouse strife or conflicts. In this way city life, despite its overcoming of spatial distance, may actually foster social distance.

Despite the physical proximity of city people, social distance prevails. The lack of fellow-feeling and understanding which characterizes social distance is everywhere evident in cities. The capitalist and labor-unionist mutually denouncing each other are displaying social-distance traits. The wealthy landlord and the dwellers in the former's congested and perhaps insanitary tenements are separated by wide social distances. The hod-carrier and the society debutante manifest little understanding of each other. Tipping, a city custom, implies social distance, for one rarely tips his peers. Tipping signifies difference in status and hence denotes social distance.

The cleavages between city-bred children and their parents, between city-influenced children and their rural-trained elders, are increasing. The existence of boys' predatory gangs, of high juvenile-delinquency rates, and of crime waves in cities is an index of social distance. Race riots are chiefly urban phenomena revealing

social distance. Descriptions of the large city as the "loneliest spot anywhere," or as "the most unsocial place in the world," are expressions of social distance.

I

In order to measure and interpret social distance a list of seven social relationships has been worked out, and sixty persons of training and experience have been asked to rate these in order of the fellow-feeling and understanding that ordinarily exists in each. These social relationships, arranged according to the judges' verdict in order of decreasing fellow-feeling and understanding, may be indicated as follows: (1) To admit to close kinship by marriage; (2) to have as "chums"; (3) to have as neighbors on the same street; (4) to admit as members of one's occupation within one's country; (5) to admit as citizens of one's country; (6) to admit as visitors only to one's country; and (7) to exclude entirely from one's country.

In the next place a list of the important racial and language groups living in the United States was submitted to experimental groups of native-born Americans living in cities and numbering 450. These urbanites were asked, on the basis of their first-feeling reactions, to put crosses under each of the seven social relationships to which they would admit members of each race (beginning with Armenians and ending with the Welsh), as a class, and not the best or the worst of each race they had known. If a person had no "first-feeling reactions," no marks were to be made.

As a result, for instance, the Armenians and other races such as the Negroes, Chinese, Hindus, and Turks were admitted by only a few of the 450 persons to the first three social relationships in the list of seven, and were put by many into social relationships 4 and 5, and by a substantial number into social relationships 6 and 7. On the other hand, races such as the English, French, Norwegians, and Scotch were admitted more or less freely to each of the first five social relationships, and were put by scarcely anyone into social relationships 6 and 7.

When we consider these two groupings (which for convenience may be called A and B, in the order given) we find that the races in

group A are doubly handicapped in their social relationships with the 450 urban people as compared with the races in group B. They are allowed social contacts in a far less number of social relationships than are the races in group B, and moreover, these limited social relationships exist at a considerable social distance. The opportunities for assimilation open to group A are measurably smaller than for group B. Likewise, the chances for the rise of misunderstanding, ill-will, and conflict are immeasurably greater.

An examination of the racial origins of the 450 city-dwellers whose first-feeling reactions have been recorded shows that few were of group A descent, while 85 per cent claim group B descent, and that in nearly all cases where racial heritage connections are prominent, social distances are short, and that the connections which exist between heritage and distances are measurable. Where racial-heritage connections are missing, the first-feeling reactions are usually accompanied by long social distances, but the exceptions to this statement are somewhat numerous and require further research.

Data now being gathered from urban people of races other than American show social-distance reactions similar in principle to those already noted, but different in details. For example, while Americans put the Turks at the greatest social distance, the Chinese put the English at a greater social distance than any other race; and the Jews, the Poles, and so on. Nearly all feel that Americans have a racial-superiority complex, and resent it.

1. "Let the Chinese be damned of body and soul" has been the byword of the English toward my innocent people for more than half a century. Although one of the oldest and most outstanding Christian nations of the world, she has poisoned the body and mind of the Chinese through the opium traffic. She is countering this treachery with greater effort. This is unthinkable, that a God-fearing, out-and-out Christian nation is peddling a drug of that nature in this day and age. I cannot tolerate hypocrisy in any individual; then should I tolerate it in a nation as such? Decent society outlaws dope peddlers, therefore decent civilization in like manner should outlaw nations as such.

2. They [the whites] fear the meritable progress of the darker races. Prejudice is bringing the very things they are fighting. With white skin, one can have education and positions and better jobs and more comfortable homes. They have more freedom to enjoy life, without being humiliated always. With

freedom they need just an ambition, and then all gates are open that are otherwise closed to us.

3 I do not judge people by race or nationality. I consider the individual only, and I like or dislike them for the qualities I find in them. But I guess I like the white people least of all. They are always so full of prejudice and hatred to other races. They are so unjust and inhuman when it comes to other races. And the worst of it is, they spread their prejudices to others.

4 In high school, prejudice kept me from finishing my last year. If I am hungry, I cannot eat at public places unless crowded by one of my own people. If I'm thirsty, I cannot drink in any place but one of my own, no matter how I conduct myself, or how I look. In fact, my face is treated as if it were a race of lepers or rattlemakers.

5 We want to be treated as human beings, as citizens with citizens' rights. We expect to be punished when we're wrong, but we want protection when we're in the right. We want the freedom of public places. For instance, the street is public, so the same way, all public places should be open to everyone.

II

In order to secure a more accurate idea of how the racial-distance reactions of native-born city people change, the following experiment was made (Table I); it opens a large field for exploration.

TABLE I

CHANGES IN SOCIAL-DISTANCE REACTIONS BY 125 URBAN AMERICANS

Toward Following Races (Samples)	More Favorable	Less Favorable	No Change
Armenians	23	9	78
Chinese	19	10	82
Germans	6	34	70
Indians	3	21	96
Japanese	23	19	88
Mexicans	26	22	72
Scotch	6	6	108
Turks	1	26	98

The relatively large figures in column 3 indicate that changes in first-feeling reactions take place slowly—more so than might be anticipated. Through personal interviews materials are at hand which explain these changes. The numerous "no changes" are the result either of no racial contacts and experiences or else of possessing attitudes so fixed for or against various races that the habitual reactions are adamant to all ordinary racial experiences. One is likely to have such favorable convictions concerning his own race,

and such an antipathy toward at least a few other races, that current experiences do not change him.

The "more favorable" changes, as noted in column 1, are often due to personal experiences of a pleasing nature with a few representatives of the given races. If a person has previously had a neutral attitude, then a few pleasing experiences will suffice; but if he has had an unfavorable attitude, then many pleasurable experiences will be necessary in order to produce a "more favorable" opinion.

On the other hand, an unpleasant experience with a single Armenian, for example, will quickly change a person's first-feeling reactions from neutral to unfavorable. The figures in column 2 are to be accounted for, usually, by one or a few unfortunate experiences or by a few adverse hearsay experiences. A person's social-distance reactions shift according to the unpleasant or pleasant nature of personal experiences.

III

An analysis of the occupational activities of the 450 city people who co-operated in this experiment shows substantial groups of business men, social workers, and public-school teachers. As a whole, the business men record somewhat greater social-distance reactions toward nearly all races than do social workers. In turn, the social workers likewise record somewhat greater social-distance reactions than do public-school teachers. Additional data are necessary, although recently acquired occupational data have not changed earlier findings. Apparently, special social-distance reactions accompany each occupation according to the particular experiences which are common to it. The business men are engaged in "a getting and profit-making" occupation, as distinguished from social work and teaching, which are "giving and non-profit-making" occupations. Social experiences on the former basis, less likely to be favorable than on the latter, create greater social distances than the latter. Social workers are dealing with adults, primarily, while teachers are working with children, who are likely to be more responsive, a situation which partly accounts for the shorter social-distance reactions of teachers than of social workers.

IV

The chief significance of social distance is its relation to social status. For example, Japanese immigrants are desirous of improving their status and, when possible, move out of "Little Tokio" into a neighborhood occupied by natives, but in so doing they get "out of place." Hence, they irritate people who want an established order. They, however, are more willing to take rebuffs than to accept inferior status. Distance usually means inferior status. Attempts to climb up from the lower-status levels brings persecution and conflict. The dilemma is the choice between inferior status and peace on one hand, or recognized status and conflict on the other.¹

"Invasion" is a key to a great deal of the social distance that exists between the native-born and immigrants in cities. As long as races stay in ghettos or Little Italy's, they are "all right," but when their members "invade" the "American" neighborhoods, new social-distance reactions are at once generated against them. The speed at which this invasion is undertaken bears a direct relation to the rise of social-distance feelings. Likewise, the difference between the culture forms of the "invaders" and of the natives is an index to the probable rise of social-distance attitudes. To the extent that the native feels that his status has been lowered by the invasion of his neighborhood or his occupation by immigrant people, to that extent his social-distance attitudes are inflamed.

Social distance results from the maintenance of social status, that is, of the *status quo* in social relationships. A person, by keeping others at a distance, maintains his standing among his friends. One can bear the loss of almost anything in life easier than loss of social status, hence the *raison d'être* for maintaining social distances.

Personal status has usually originated in force, and social distance likewise has been established by force, war, misrepresentation, and subtle propaganda devices. The status of groups has usu-

¹ Our national exclusion law, barring the Japanese altogether, is interpreted by Japanese as lowering their status in the eyes of the world. They are put at a greater distance than European races, and hence they feel, as we would if in their places, on a lower level. This increasing of racial distance by legislation is interpreted as a denigration in status—something which is intolerable to a proud people.

ally been determined in the same manner. Moreover, any group or person will ordinarily fight to maintain status, once it has been achieved—even when acquired unjustly. They will usually struggle to improve status, although perhaps by less direct means. Status and social distance are precious partly because they have usually been struggled for. When status is once achieved, it is maintained until a successful challenger appears. But this is an unstable basis for the group, so that we find status and distance ingrained in laws, hereditary procedure, a social caste system, and the mores, and thus made relatively permanent.

If a metropolis would "get ahead" he usually must become "aggressive," but aggressiveness on the part of one person or of a group is often an invasion of the status of other persons or groups. Hence social-distance reactions are kept in turmoil. To the extent that a city is composed of aggressive persons, eager to succeed, social-distance attitudes will be kept active—despite the fact that physical distances have been largely overcome.

A SOCIAL PHILOSOPHY OF THE CITY

ABSTRACT

A social philosophy of the city—All phases of urban life may be interpreted in terms of the socially determined behavior patterns of the city. Contrasted with the rural community the characteristic urban behavior pattern has, on the structural side, a preponderance of large over small social circles, of secondary over primary groupings, of loosely chosen associations over a predetermined continuity group, of transitory over permanent contacts. On the side of individual behavior there is a preponderance of unrestrained over restrained behavior, of individualism over conformity, of rational over emotional, formal and objective over personal and intimate, self-assertive over self-effacing, behavior. The molding effect of this behavior pattern is evident in the individualism and self-assertion, rationalism, and relativism which characterize morals, politics, economics, art, and philosophy. While it has only a few suggestions for scientific studies of social manhood, the social philosophy here outlined provides a unitary interpretation of the manifoldness of city life.

This paper is an attempt to see the unity of city life, and lays no claim to scientific validity. It is frankly metaphysical in nature and philosophical in method. It aims at an interpretation of the manifoldness of city life in terms of the sociological structure as its symbol and cause. It purports to be an illustration of sociological determinism, and it is offered as one of many possible alternatives to the economic determinism so prevalent in modern thought.

But an interpretation of city life, if it is an interpretation of the life of big cities, becomes more than a mere philosophy of the town. It becomes a philosophy of the culture which produces these cities. As long as towns are small and insignificant the rural life is the creator of cultural values. Under these conditions the town is but a market, serving rural ends. With the growth of the city the positions change. Not only does the town obtain a life of its own,

¹ The writer wishes to acknowledge his indebtedness to Georg Simmel and Oswald Spengler. For Oswald Spengler, see *Untersung des Abendlandes* (Munich, 1921), II, chap. II, "Städte und Völker," 201-32. For Georg Simmel, see "Die Gesamtheit und das Individuum," pp. 215-226 in *Die Gesellschaft. Vorträge und Aufsätze zur Soziologie* (Dresden, 1903), a symposium edited by Zahn and Jaenisch.

but it begins to dominate the country, until finally the city has grown to a metropolis and becomes the cultural sovereign of the country, setting the fashion not merely in dress and manner, but in all aspects of life. In so far as our Euro-American culture is a city culture, in so far will a sociological interpretation of the city be a sociological interpretation of the whole of that Euro-American culture.

The brief statement presented here is an abbreviated form of a larger study. All specific illustrations and concrete instances have been omitted, and this paper is, therefore, offered rather as a sketch of a sociological philosophy than as an actual interpretation in such terms.

THE SOCIOLOGICAL STRUCTURE OF THE CITY

The first and most obvious distinction between the rural and the urban community is that of size. The second, and not less significant, dissimilarity lies in the quantity of social contacts in which the average inhabitant of the two communities normally participates. These two characteristics together, the size of the social circles and the quantity of social contacts, give city life its peculiar quality of complexity and manifoldness.

The community life of primitive man and of the village inhabitant is based on a primary group, that is, on face-to-face contact. It means intimate relationships, spontaneous accommodations, and identification of the self with the group. In the city all this has changed. A large part of social life comes to be lived in terms of secondary contacts and associations. The community to which the city man belongs has become so large that it has ceased to be an immediate experience.

This receding of the community from the actual daily life of the individual means a weakening of the immediate and spontaneous social restraints and a new form of social control by means of law. But although the law with its public sanctions may bind the individual more strongly, it binds much less of him. A large sphere of behavior is thus freed from immediate restraint, and in this the individual is allowed an opportunity for differentiation and specialization.

ASSOCIATIONS

But this increased individual differentiation finds again expression in a social form. There arise numerous associations on the basis of specialised interests differentiated out of the total community life. The city man substitutes a social life in associations for the community life which has lost its social effectiveness.

The small community touches the individual in all aspects of his personality and demands his exclusive loyalty. The association touches only certain aspects of his personality, demands only a limited participation, and leaves him free to enter into innumerable other associations. On an associational basis he can express his individual uniqueness in social forms and yet feel free from hampering social restraints because the restraints thus incurred are of his own choosing.

ASSOCIATIONAL NATURE OF PRIMARY GROUPS

Nevertheless, the city dweller is not innocent of primary group life. Far from it. He has his family, his club life or his gang, and his immediate social circle. But this primary group life differs in two important aspects from the similar contacts of his rural brother. It is to a large extent a social environment of his own choosing, and it requires a more conscious participation. In the village even the social environment of the adult is largely a predetermined environment. In the city the individual has a great many circles from which to choose, but he must win his right to membership. His acceptance will more often depend on what he does than on what he is.

It is characteristic of the city environment that its primary group life, not excepting the family, partakes more of the characteristics of associational than of community life. This means a predominance of rational, purposive living in terms of individual interests, rather than the unconscious dissolution of the individuality in the life of the group, which is characteristic of small communities.

NUMBER OF CONTACTS

It is not merely in the quality of his relationships that the city dweller differs from his rural brother, but also in the quantity. Ow-

ing to his greater mobility his associations are more numerous. On the street, in the subway, on the bus, he comes in daily contact with hundreds of people. But these brief incidental associations are based neither on a sharing of common values nor on a co-operation for a common purpose. They are formal in the most complete sense of the term in that they are empty of content. The sociological aspect of these relationships is, therefore, best defined as one of spatial proximity and social distance. They are merely the transitory meetings of strangers, in which the individual uniqueness of the participants remains hidden behind a shield of formal objectivity, aloofness, and indifference.

COMPLEXITY

The size of the social circles and the plurality and manifoldness of contacts are responsible for the characteristic sociological structure of the city. The city man's effective social world is not an inclusive community, but a social world consisting of a great number of intersecting social circles, mostly of an associational nature. Many of these circles are far apart. The city environment is not only an environment where a man can lead a double life in the popular sense of the word, but it is the environment in which most men lead a plural social life in the technical sense of the word. The city is a pluralistic social universe with a plurality of social standards and relative values.

The plurality of social forms in which the city man participates tends to heighten a consciousness of these social forms and, in contrast with this social environment, a consciousness of self. The self is the only abiding substratum in the changing participations. The individual becomes aware both of his social environment and of himself as the meeting-point of convergent social circles in that environment. In other words, he becomes self-aware, in contrast with the village inhabitant who lacks that sharp consciousness of difference between individuality and group, and between private life and social life.

From this analysis of the sociological aspect of city life we can state certain findings.

The social behavior pattern of city life is characterized from

the formal social point of view, that is, from the point of view of structure, by a numerical preponderance of large over small circles; secondary over primary groupings; associations over communities; transitory over permanent contacts. The social behavior pattern of the city life is characterized from the formal individual point of view, that is, from the point of view of behavior process, by a numerical preponderance of unrestrained over restrained; individualistic over conformative; rational over emotional; formal, objective over personal, intimate; self-assertive over self-effacing behavior.

This behavior pattern of the city inhabitant, because socially induced and determined, becomes the mold which shapes all human actions, values, and ideas, and is, therefore, the outstanding formative influence in culture.

But the qualities previously enumerated are characteristic not merely of the sociological structure of the city, but of all aspects of city life. For the purpose of illustration this paper will deal only with the broad fields of morals, politics, economics, art, and philosophy. But no aspect of life is exempt from the formative influence of the mold.

That the moral behavior of the city man manifests the characteristics enumerated is a matter of common knowledge. The city is the seat of crime, and the metropolite is an individualist, a relativist, and a formalist in all aspects of moral life. He substitutes "good manners" for personal sympathy and "correct behavior" for "old-fashioned morality." He refuses to accept the moral code as fixed for all eternity, and reserves the right to design his own norms of conduct. He has been accused of egotism, and his hypocrisy has been compared unfavorably with the sterling qualities of the honest farmer.

But it is hard to see how it could be otherwise. Moral behavior is, after all, merely social behavior viewed with reference to norms and standards. The statements that social restraints are weak and that crimes are numerous are merely two different descriptions of the same phenomenon. That the city man is an egoist in the intima-

diate result of his social life, which demands self-assertiveness. Hypocrisy means that the individual so accused does act differently under different circumstances. But the city inhabitant is a dweller in a pluralistic social universe. He participates in a great many different social circles, and is thus subject to a great many different sets of social standards.

It is therefore obvious that the moral life of the city is not only indirectly, but also directly and immediately, determined by the sociological structure. It is merely that structure itself, seen as behavior and viewed with reference to moral standards.

In the field of politics we observe the same phenomena. To the city, the bulwark of liberty in all civilisations, we owe both freedom and democracy. It was in the city-states of the ancient world that democracy was born, and it was in the towns of the Middle Ages that men fought as freemen against the absolutism of monarchs when their rural brothers were still enslaved in the meadows of the feudal régime. In the history of freedom the city has played the leading rôle. It invented the rights of man, and it has fought for these rights with oratory, with pamphlets, and with stronger weapons. Most political revolutions have had their origin in the city, and many of them have been decided on the barricades of the capital. That was the case in the revolutions of '48 and again in the revolutions of the post-war period.

The desire for democracy is the desire to reproduce in the political organisation of the nation the formal sociological relations of the city. Democracy means formal equality of all voters, and, therefore, the neglect of individual differences. It means freedom to combine in political parties on the basis of common interests, and it means the substitution of restraint by laws of one's own making for restraint by autocratic decree.

This modern legislation is itself rational in design and aggressive in nature. The modern law is not merely a translation into legal form of what is already accepted as custom. Its aim is not, as in former times, conservation, but its object is increasingly becoming reform and reconstruction. This belief in the possibilities of

reconstruction by legislation is itself an expression of the unqualified faith in reason.

The sociological structure of the city has been the predominating influence in political theory from the eighteenth-century notions of individual natural rights up to the present pluralistic theory of the state, with its overemphasis on associations and its neglect of the community.

ECONOMICS

The familiar behavior pattern is observable not merely in the spheres of morals and politics, but also in the sphere of economic life. Freedom is the keynote to the modern economic structure, and it is in the city that we find the modern economy developed to its full glory. Freedom of contract and freedom of competition are its basic principles.

This economic freedom has also produced an economic individualism. The division of labor and the differentiation of occupations are the immediate product of the absence of enforced conformity.

In the modern money economy, economic behavior is guided by considerations of price, and therefore by mathematical reasoning. A predominant money economy means an evaluation of goods not in and for themselves, in terms of subjective enjoyment, but in terms of money, that is, in terms of other goods.

While individualism is the characteristic feature in the field of production, formalism is the characteristic feature in the field of consumption. Standardized consumption means the ignoring of individual tastes in consumers on the part of producers.

That self-assertion is a predominant note in modern economic life need hardly be mentioned. Ruthless competition is one of its outstanding characteristics, and the modern business man is as aggressive in his sales policies toward a defenseless public as he is in his struggles with his competitors.

ART

The characteristic behavior pattern has pressed its mold not merely on immediately social aspects of life, but also on art and philosophy, which are social only in a very indirect sense.

Modern art since the Renaissance presents a number of aspects which seem the immediate reflex of the typical sociological structure of the city. It shows differentiation in the independence and self-sufficiency of the different art forms. Sculpture and painting have now become completely divorced from architecture and music, and dancing from poetry. There is a strong manifestation of individualism in the absence of a common style and the plurality of schools and movements. A growing intellectualism and a tendency toward abstract treatment is evident in music as well as in sculpture and painting.

The revolt against restraints is manifest in all arts, both in form and content. In the latter it is especially noticeable in modern literature. The old forms are no longer acceptable, and generally acceptable new ones have not yet been found. The unities of the drama, the rules of composition in music and literature and painting have all been relegated to the attic. Music without theme, novels without plots, verse without rhyme, and language without grammar—such is modern art.

Such formal restraints have been rejected because they hamper self-expression, and self-expression is the aim of every artist. All that the modern artist can express is himself, not merely in his treatment, but also in his subject matter. He can no longer give artistic expression to common values because there are no common values to express. Hence the impressionism and post-impressionism in music, sculpture, and painting, and the psychoanalytic movement in literature. Hence also the formalism, with its cry of art for art's sake, and the pure aestheticism, which sees the highest art in beautiful but meaningless forms.

PHILOSOPHY

The philosophy of our modern civilization shows once more, like that of other periods and other cultures, that even the most abstract speculations are merely the rationalizations of life's experience. It is characterized by a relativation of form on the one hand and an emphasis on process on the other. The latter is illustrated by the philosophy of Nietzsche and Bergson, in their emphasis on life and on the vital principle. The former is evident in historicism,

psychologism, pragmatism, or whatever else modern relativism may be called.

The philosophers of vitalism have emphasized the unity and permanence of life's process over the plurality of life's forms; the philosophers of relativism have emphasized the plurality of life's forms over the unity of life's process—both have started from the modern social structure. The first have built on the heightened consciousness of the unity and the permanence of the self in a world of manifold social circles. The latter have started from a heightened consciousness of the plurality and manifoldness of the social environment. Both have admitted the relativity of form.

Thus moral values and aesthetic values have lost their absolutism, and even truth itself has become relative. It is no longer absolute and universal, self-evident and eternal, but it has become a relativity, a means to an end, an "as if," a mere tool in a process of adaptation. This pluralistic universe of modern philosophy is but the metaphysical projection of the pluralistic social world of the modern city.

SUMMARY

These illustrations must suffice to indicate the trend of a sociological interpretation of life. Wherever we have searched in the various aspects of modern life there we have found the familiar characteristics. Whether we observed the field of politics or of art, of economics or of metaphysics, individualism and self-assertion, rationalism and relativism were always in evidence. The social behavior pattern is truly a mold which shapes all life.

The sketch of our social philosophy is, therefore, completed. Viewed as a precursor to a scientific study of social phenomena, it can give only a few tentative suggestions for studies of social causation. Viewed as a social metaphysics it is independent and self-sufficient, to be judged only in terms of its adequacy to give a unitary interpretation of the manifoldness of city life.

DIVISION ON SOCIAL BIOLOGY

SOCIOLOGY AND BIOLOGY

With regard to the relation of sociology and biological science in the common task of understanding human phenomena two extreme positions have been more or less naively occupied. Some writers have held that social reality is merely a recurrent expression of the biological characteristics of the human animal and so without independent continuity. Others have conceived of cultural phenomena as independent of the hereditary physical facts and uninfluenced by differences or changes in the biological stock. The effort of various writers to resolve the conflict into an intermediate position has frequently resulted in their alternate occupation of mutually exclusive points of view. Nowhere, apparently, have the independence and the interdependence of the biological and sociological processes been adequately defined and clarified.

In certain respects at least the distinction between the processes is clear-cut and, in spite of the historic confusion, unmistakable. The mechanism of the process which is the object of biological study is germinal transmission which insures species continuity, and selection by environmental factors of variant types resulting in a modification of the germinal constitution and, in subsequent generations, in modified organic forms. The general rejection of the hypothesis of use-inheritance puts the individual life-experience outside the orbit of biological interest except in so far as it operates selectively to change the germinal stream. The process is always selective, never cumulative. The mechanism of the process which is the object of sociological study is interaction, through contact and communication, which insures the cultural continuity of the group, and the accumulation, through invention and diffusion, of culture facts resulting in a modification of the forms of interac-

tion and, ultimately, in the social nature of the communicating forms. The process is always cumulative. The two processes are relatively, not absolutely, independent and are not measurable one in terms of the other.

Changes in the biological nature of the organism may give rise to phenomena that are in no sense biological. The amalgamation of divergent ethnic groups is a biological phenomenon, and the inherited characteristics of the offspring of such unions a subject for biological investigation. But the condition under which two such divergent groups will amalgamate is a question in which the biologist is not interested and to the investigation of which his technique is not adapted. The characteristic appearance of the hybrid offspring, a biological fact, may be the occasion of differential treatment determining social status, personal success, and psychological characteristics, the investigation of which is exclusively sociological. A similar thing is true in regard to the new or modified racial attitudes that may result directly from the amalgamation or indirectly from the socially determined characteristics of the hybrids.

On the other hand the social process may give rise to phenomena that fall outside the sociological orbit and within the biological. To continue the illustration above, the social status of the hybrid individuals may determine marital choices resulting in change in the racial stock.

The individual papers in this section emphasise different aspects of the social and selective influences of an urban environment and exemplify the relative merits of contrasted methods of research. Mr. Sutherland's paper defining the biological and sociological processes states the problem and serves as an introduction to those that follow. The paper by Mr. Johnson admirably exemplifies the type of generalization possible when social reality is approached from the standpoint of another body of scientific reality. Of the three research papers, that of Mr. Herkovits presents statistically the effects of social selection in determining a racial type; that of Mr. Zorbaugh defines a social type determined by environmental conditions; while that of Mr. Wirth shows the formation of social types through the interacting rôle of temperament and the social situation.

THE BIOLOGICAL AND SOCIOLOGICAL PROCESSES

ABSTRACT

is extreme that they are identical and the extreme that they do not touch in any respect. The behavioristic studies of recent years show that biological processes, as contrasted with nonbiological processes, have two characteristics: (a) regulation or dominance, and (b) discrimination. Social processes are distinguished from biological processes by the quality and direction of the organization by means of which meaning arises. Meaning, language, and culture are practically nonexistent. The processes which are the object-matter of sociology differ from other social processes in that they are directed toward human beings as values. The general tendency in sociology is to find explanations of crime, differences in behavior of races and of sexes, and other types of behavior in the contacts and interactions of the persons concerned has resulted in the hypothesis that sociological theory may to advantage abandon the effort to utilize biological factors as explanations. This is justified partly by the fact that the problems of sociology are different from the problems of biology, partly by the fact that biological processes and sociological processes are on different planes, and partly by the fact that sociology must adopt a methodology that will enable it to deal scientifically with a restricted field rather than attempt to deal with the entire universe. Such a limited sociology, as scientific theory, needs to take biological processes into account only in certain provisional ways.

I

Some biologists contend that since biology is the general science of life and sociology is the science of a particular kind of life, sociology is merely a part of biology. At the other extreme are some sociologists who maintain that sociology and biology are entirely distinct. Most sociologists take middle ground, but they nevertheless appropriate a considerable mass of biological materials for presentation in their books and lectures, and justify this procedure either by the similarity of the biological and sociological processes or by the importance of the biological processes as causes of the sociological processes. What is the relation between biological processes and sociological processes? This paper is an attempt to differentiate them in behavioristic terms.

Gumplovicz has defined a process as the interaction on each other of heterogeneous elements. Interaction, which is the recipro-

cal action of objects upon each other, is a universal phenomenon and is characteristic of everything we know. It is not merely an action of one object and an action of another object, but it involves a relation between the actions which justifies the prefix "inter." But Cumplovick would have been more nearly correct in his definition if he had stated that the elements in interaction must be homogeneous. Two billiard balls can interact. A billiard ball and a human skull can interact. But a billiard ball and a throb of pain cannot interact, and a billiard ball and an idea cannot interact. Interaction can occur only between objects on the same plane. They must be homogeneous but need not be identical.

II

Professor Herrick has divided biological processes, from the point of view of functions performed, into three types: somatic, or the adjustment to the external environment; visceral, or the internal processes, such as respiration, circulation, or nutrition; and genetic, or fertilization, growth, inheritance, and similar processes. These three types of biological processes, when contrasted with inanimate nature, have common characteristics. From the behavioristic point of view two characteristics of biological processes appear: first, regulation, or the dominance of one part of the object over other parts of the object so that the parts are, or become, mutually adjusted to each other and a unified and organized action of the whole object is made possible; second, discrimination, or reaction with reference to external objects in such a way as to perpetuate the characteristic pattern of the organism.

Biological processes thus include the interaction of units (individuals, cells, organisms), their adjustment to each other, and their co-operation with each other. An infection starts in the finger. The white blood corpuscles are stimulated to activity; some of them make an immediate and direct attack on the invading germs; others reproduce themselves so rapidly that within twenty-four hours the number of such cells in the body may be increased by five or six hundred per cent. Other parts of the body furnish the materials for this. Still other parts dominate the process. Thus there is or-

ganisation and integration. Similar processes may be observed in plants. Such processes are, in fact, characteristic of life of every kind.

In such biological processes physico-chemical reactions are going on. The thing that is added to the physico-chemical processes to produce a biological process does not seem to be a material or immaterial element, but a new quality and direction of organization. Many biologists believe that it will never be possible to explain biological processes satisfactorily in terms of physics and chemistry, but that the explanation must be made in terms of the organization of elements. Professor Haldane has tried to demonstrate this in regard to respiration. Thus the existence of a separate series of biological processes and of a separate science of biology is justified.

In the social processes, similarly, units (individuals, persons) are interacting, are adjusting to each other, and are co-operating with each other. It is not the *fact* of interaction, adjustment, or co-operation that makes these processes social, for, as stated previously, interaction, adjustment, and co-operation are the traits of all biological processes. The thing that makes social processes different from biological processes is the direction and quality of organization. A social act must be a joint act in which other individuals participate in some way, and the act of each individual must appear in the act of the other participants. One must have within his organism the same tendencies to act that the other participants have, and must organize his act by reference to the prospective acts of these others. In this way one takes the part of, puts himself in the place of, or plays the rôle of, these others.

Thus the essential characteristic of social interaction is that the act of each person has meaning to the other person. Meaning is an objective thing, inhering in the behavior of the participants and in the objects with reference to which they act. When a thing has meaning it is a symbol. As a present stimulus it arouses to action with reference to absent objects. It involves an imputation of consequences to this present object, and thus the absent object comes to be effective in organizing present behavior. For interactions with such meanings involved in them language seems to be essen-

tial. And by means of language culture is developed. Thus meaning, language, and culture seem to be nearly coterminous in their development.

When we speak of insect societies and of the social behavior of insects we usually refer merely to their co-operative and adjustive behavior. It is interaction, but there is no sufficient reason to call it *social* interaction. Similarly, many interactions of human beings are not social interactions. Two persons may bump into each other on an icy sidewalk on a windy day. One person may catch a disease from another. Such interactions may be, and may remain, entirely on a physical or biological plane. The infant "controls" the parent by its cry, but so far as the infant is concerned this is not social interaction until the symbol represents the ability of the child to place itself in the position of the parent.

Just as every biological process is mediated by physical and chemical changes, so every social process is mediated by biological changes. Some elements in behavior are primarily or exclusively biological, while other elements have the additional quality and direction of organization which makes them social. The process of digestion, for instance, is biological, but the selection of a menu, the observance of a code of table manners, and the conversation with table companions are social. This connection between the biological and the social does not make it necessary for the social sciences to have their feet in both worlds.

The discussion thus far has been a comparison of biological processes and social processes. But all of the social sciences claim social processes as their object-matter. The question may be asked, What kinds of social processes or what aspects of social processes are the particular object-matter of sociology? One answer, recently given by Professor Znaniecki,¹ to this question is that the particular direction of the social activity determines whether the activity is the object-matter of sociology or of one of the other social sciences. If the activity is directed at a commodity it is an economic activity. If it is directed at a human being or a group of human beings it becomes the object-matter of sociology. These social activi-

¹ Znaniecki, *Introduction to Sociology*, pp. 240 ff.

ties or social processes which thus involve human beings as values may be called sociological activities or processes.

Efforts have been made by many sociologists to classify social interactions. A useful classification, made from the point of view of the relation between gesture and response, designed to show the patterns of social interactions, is as follows: (a) conflict, illustrated by blow-for-blow, with the reaction directed against, and in opposition to, the one who makes the gesture; (b) avoidance, illustrated by pursuit-flight, with a reaction which tends to avert the gesture by terminating the contact; (c) submission, illustrated by blow-prostration, with a reaction which tends to avert the gesture by the assumption of a posture which grants dominance to the one making the gesture; and (d) supplementation, with a reaction for or with the one who makes the gesture.

III

Conventional sociology has followed Herbert Spencer in attempting to explain social processes by relating them to the entire universe outside of those processes. For this purpose the universe is generally divided into four factors. Sociologists have taken great pride in this fourfold, synthetic explanation, in opposition to geographic determinism, economic determinism, biological determinism, or other particularisms. But within the last generation many sociologists have concluded that the proper method of explaining a process is by describing what is going on in that process rather than by trying to relate something in the process to something outside of the process. This conclusion is tending to modify the synthetic method.

The principal reason for this conclusion and for the abandonment of Spencer's synthetic method has been the fact that sociologists have found that some social conditions which they had at first explained in terms of biological factors could be explained much more satisfactorily in terms of social contacts and social interactions. Thus, at one time crime was explained as due to biological equipment. Now it is rather generally agreed by sociologists that we have practically no explanation of crime in terms of biology. Differences in the behavior and culture of races were once ex-

plained as due to differences in the biological processes of those races. Now there is doubt regarding the extent of these differences, and there is a general hypothesis that the differences can best be explained in terms of social contacts and social interactions. Differences in the behavior of the sexes, which were believed to be due to a difference in biological processes, have been more satisfactorily explained by differences in their interactions. As the emphasis in one problem after another has thus shifted, there has been a tendency to draw the inference that the general dependence of social processes upon biological processes might not be so certain as was at first assumed. The members of the conventional school, however, retort, "We do not assert that biological factors absolutely determine social processes. In fact, we do not believe that any one factor is finally deterministic. We assert merely that biological factors are conditions that must be taken into account when we explain social processes." Without pursuing the debate it may be admitted that the historical tendency to discard biological factors as an explanation does not prove that biological factors are never of importance. The historical tendency has merely raised the question and pointed the inference.

Another argument for the separation of sociology and biology has been made by the social anthropologists, notably Kroeber.⁸ The facts of nature are said to exist on four planes: inorganic, organic, psychic, and superorganic. The phenomena of any of these planes except the first may be explained either by relating them to phenomena on the same plane or by reducing them to terms of the lower planes. Either method is mechanistic, for a mechanistic method is one which describes the sequential order of occurrences. Either method is valid. But the methods are so different that nothing except confusion results from the attempts to combine them. Also, some things can be explained in terms of the same plane though they cannot be reduced to terms of a lower plane. The biologist may explain the facts of hunger and of eating, but, as a biolo-

⁸ A. L. Kroeber, "The Superorganic," *American Anthropologist*, XIX (April-June, 1917), 263-273; A. L. Kroeber, "The Possibility of a Social Psychology," *American Journal of Sociology*, XXXII (March, 1928), 433-50.

gist, cannot explain why one group regards eggs and milk with abhorrence and another group regards them as necessities of life.

The most significant reason for the separation of sociology from biology is that this makes possible a limitation of the task of the sociologist so that his task can be performed scientifically. No science can deal with the entire universe. Nor can any science explain all the constanations of particular events. For instance, a man is killed by a rifle bullet. In order to explain this particular event completely it is necessary to understand the chemistry involved in the explosion of the gunpowder, the physics involved in the force and direction of the bullet, the physiology involved in the penetrability of human flesh and in the dying, the sociology involved in the cultural relations between the persons. Sciences have been developed because certain elements were abstracted from such concrete events and studied as abstractions. The scientist must neglect many elements which are extraneous to the abstracted interactions in which he is interested. An economist may admit that a person can make better bargains when he is not fatigued than when he is fatigued, but he dismisses this as of no significance for a general theory of the distribution of wealth. If general laws can be developed by a science, they can be used as standards from which to measure variations in particular cases. Thus scientific theory will be of assistance in understanding the concrete event. Professor Zimmiecki has recently developed such a sociological methodology in his *Laws of Social Psychology*. He has limited his task by neglecting the extraneous origins of social actions, by separating social actions from particular individuals, by studying the elements of social actions as they appear in various situations.

Sociological theory, therefore, needs to take biological processes into account only in the following provisional ways: First, human organisms are the actors and the carriers of culture. Second, these human organisms have fundamental capacities and urges different from the capacities and urges of other organisms, such as oysters or sunflowers. Third, these capacities and urges differ somewhat from individual to individual; these individual variations may be neglected in the construction of general laws, but must be taken into account when the general laws are applied in

concrete situations. Fourth, certain biological conditions are original factors in producing social situations. Thus blindness, deafness, or sickness may be a factor in producing social isolation. The sociologist does not deny the connection in such cases, but he is interested in the relation between social isolation and other sociological phenomena, regardless of whether the isolation is connected with biological factors, geographic factors, or other factors. Fifth, some of the biological traits or processes become objects of cultural attitudes and have significance as culture, rather than as biological factors. The position and behavior of the mulatto can be explained only by the fact that the color of the skin has come to have a social value and to be a cultural trait. When the color of the skin is thus given a cultural significance it comes to be homogeneous with other cultural phenomena and to be a sociological element rather than a biological factor for purposes of sociological theory. The behavior of groups with reference to age, sex, and some other traits can be explained in part also in this way. Possibly it may be necessary to take biological factors into account in other ways in such a closed system. But up to the present time it has not been clearly demonstrated that other biological relationships are important for theoretical sociology.

THE EUGENICS OF THE CITY

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ABSTRACT

The eugenics of the city—On the average, city people are superior in mentality to the country dwellers, as shown by mental tests and by the relative percentage of great men produced in the two environments. The fact is explained in major part by the selection of the city of the brighter intellects of the country. But the city conditions tend to reduce the marriage- and the birth-rates and to increase the age of marriage. So the effect of the city is to lower the quality of the population, and this selective effect will continue in the absence of a generally effective eugenic ideal.

The first question that arises in a consideration of the eugenics of a city is: Is the human stock of the city the same, inadequately, as that of the country? We may seek to answer this question in two ways: either by a comparison of the inhabitants as we have them today, or by making an analysis of the selective agencies that operate in differentiating the city dweller and country dweller. The individual psychologist has used this first method, as may be seen in a series of articles in *School and Society* and elsewhere, with a uniform finding of an average superiority of city folk. More research is desirable to make sure that adequate allowance has been made, in the construction of the tests and in the interpretation of the test results, of the effects of environment. Yet the end result, while it may reduce the apparent difference between city and country stock, will probably substantiate the finding in view of the difference. Tests, involving a large vocabulary, now so numerous, are contra-indicated because the city man lives in a world of a larger vocabulary.

A second approach is to get the relative percentage of great men produced in the city and the country relative to the city and country population. The results of such studies confirm the above finding. Here again there are interfering variables but the differences are such that it is difficult to believe that there is not a real difference in stock after a consideration of all the data. As time

goes on this difference is likely to be greater, because of the increased rôle of assortative mating.

In analysing the make-up of the city and country population we may note first the geographical distribution of immigration. In general more immigrants go to the city. One of the main reasons is that the city is growing faster than the country, and its greater opportunities for growth attract the newcomer to a larger extent. The city population will then be determined disproportionately by the nature of the late migration. The city may also attract disproportionately some part of the immigrant stream. This is notably true of the Jewish race—one which has evolved very largely in the city environment for many centuries past. As such it is a useful type to the city, since it can stand city life with less swamping of its superiors by an inadequate birth-rate, a result which we shall find is the usual effect of the city on most of the races. This is a trait of the utmost importance.

One other race seeks the American city especially because the traditional occupation at home was agriculture in a warm climate with crops different from those that grow here. I refer to the Southern Italian who comes from the culture of the olive, lemon, mulberry, and the wine grape.

On the other hand, the Scandinavian has sought our northern farm lands, where he can apply his farming technique almost unaltered.

The Japanese, with the habits of industry inculcated by a dense population, tolerate the long and monotonous hours of the fruit and truck farm, where they can work in their own natural way. They have thus contributed disproportionately to the country.

But quite aside from the newcomer from without the national boundary, city and country are undergoing a constant interchange of city-turned countrymen and country-turned city men, with the first in a large majority. This interchange is not haphazard, in the long run, but a somewhat selective one. The outstanding types of this sort are the gypsy, cowboy, prospector, and sailor. Of these only the gypsy is a reproducing unit. The gypsy group, as we see it now, has been a result of long selection, the less nomadic becom-

ing discontented and settling down, and new nomads joining the group.

The contrast between the introvert who prefers the undisturbing life of the country and the extrovert who is oppressed by what seems to him to be its colorlessness is probably the largest differentiating factor. Another factor is the relatively stabilized life of agriculture, where there is a well-known standard procedure readily learned by imitation. This is comforting to some limited minds who are uncomfortable when confronted with the new on all sides. The life of the agricultural laborer or hireling fits a still more inferior type, where there is little real responsibility, where the chores are definitely known and of a routine nature, and where his life is sheltered and aid is available to him in meeting his problems. In fact, some of the protective features of serfdom and slavery are available here, just as in the case of the domestic servant. These conditions draw to the country on the whole an intellectually inferior type, as shown in the comparative mental-test results referred to earlier. Of course, there is a contrasted current of retired business men, engineers, and the like, who choose to retire to the peace of the country after an overtaxing life; but this contribution has little significance, since they usually retire after the child-bearing period of their wives, and their children have already built up the city habit and do not become actual country folk.

On the other hand, observe the agencies which pull from the country its brighter intellects. They go to the universities and there usually taste the more exciting life of the city and become adjusted to the stimuli of a selected circle. Many of the brighter ones are offered positions as university teachers, or become investigators, or engage in enterprises for marketing or propaganda which give them an office or laboratory in the city. An analysis of the destiny of agricultural students from the country is needed, but will probably show that those who return to the farm and stay there are, on the whole, less intellectual, since the positions referred to are offered to select students. Other young men go to the city without the intermediary college stage, drawn by the cities' lure. It is probable that these average above those left behind, for a similar reason.

Just as the gypsy represents a strain selected in some degree for nomadism, and the Kentucky highlander for isolated small-scale farming, so do the Jewish people represent a race selected by the city life. Originally the Jews were doubtless primarily a country folk. Their various captivities broke their relationship to the soil by starting a large city-adapted class, for the slave in Babylon was probably used largely in the cities on monumental and other constructive work. After the return to Palestine what was more natural than that, being less adapted on the whole to country life and having too few farms on which to locate, they should become traders and, as such, eventually emigrants. It was trade, crafts, and emigration, then, that selected the forbears of the European and American Jew, so that they are a selection of those more adapted to city life. The Jewish race is then primarily a city-produced race, and may this not be the reason why it is more economically aggressive and more intellectual? Are not these the characteristics of a people adapted to the city life by conditions prior to 1877, when the situation became altered by the rapid increase of birth control?

But the city in general, as we shall see later, is destructive to the fecundity of the family. Why did it not exterminate this race of city folk? It was because the Jews had a family mores developed by selection and adaptation to the city which, unlike the mores of the Christian peoples they competed with, maintained fecundity, and still does, to a greater degree, even in the city environment. There is among the Jews little disdain of sex, and there is relatively less of the individualism that shirks the burden of children. A tradition that godly conduct involves a marriage not too late for an ample family is made a religious matter for rabbi and layman alike. This saves the race from the city's destructiveness. Will the Jew, in reforming his religion, hold fast to this valuable feature?

Now we pass to a different aspect of our subject: To what extent do the specific selective agencies within the city act on its component classes in comparison with the action in the country on its component classes, and as between the city folk as a whole in competition with the country folk as a whole? This will be treated under three heads.

a) *Lethal selection: that is, the effect of a differential death-rate.*—The differences between city and country do not seem to me to be as important in reference to this type of selection as the other types of selective factors. What contrast there is lies in the fact that in the country the death-rate is less variable, class to class, than in the city, where the higher social classes have available the highest skill and care, which more than compensates for the greater exposure to a large variety of pathogenic organisms. In the lower economic classes in the city this exposure is increased much more than is compensated for by the city's better facilities. Free clinics and the like reduce this difference, but the more ignorant fail to make use of what is available and, in fact, often actually prefer the dangers of the incompetent "healer." In brief, the city, on the average, increases the average length of life of superiors and decreases that of inferiors—if one can conclude that the superior classes, socially, educationally, and economically, show a significant degree of positive correlation with innate superiority, an assumption which will be made throughout this paper. The evidence for this view has been made elsewhere by the author.¹

b) *Marriage-rate and age of marriage.*—The difference here is very much greater than in the death-rates, for the country family usually has many children, regardless of class. In the city, on the contrary, only the proletariat, in general, reproduces itself adequately. In the city the stock with the higher social-economic status does not, in general, reproduce itself, so low is the marriage-rate and birth-rate.

The reasons for the higher marriage-rate and earlier marriage of country folk lies, it seems to me, first, in a shorter educational period; second, in a simpler standard of life; and third, in the very great desirability of a housewife in each farm unit. The working hours for much of the season are very long, the house is near the fields, and there is much minor labor incident to the farm. In addition to the obvious economic advantage, there is the greater need for companionship during the long evenings at home and during the long, relatively dull, winters. And lastly, there is less competition from such rival interests as the theater, movies, sport contests,

¹ *Social Hygiene*, VII (1931), 325-54.

lectures, and social gatherings, to which the city dweller gives much time. Moreover, in the city the furnished room, the ready prepared meal, and the steam laundry lessen the physical disadvantages of celibate life.

Whereas in the country a high marriage-rate and early marriage are general for all classes, in the city there is a marked difference between classes, and the difference is unfortunately a dysgenic one. The causes for the later and fewer marriages of the higher social and economic classes of the city are, first, the prolonged educational period, and second, the higher standard of living, which causes the young man at work to postpone his marriage till a higher salary is attained. This is partly due to the inevitable higher costs of the city, but equally a higher, but not necessarily better, idea of what is socially reputable and desired. A third consideration, operative more with the women, is a higher fastidiousness as to an acceptable mate. Are any of these factors likely at all to be altered? I believe a propaganda for a simpler life is likely to be an aspect of religion in its present trend toward the increase of the humanistic at the expense of the older, more theistic elements in all cults. I have in mind as an evidence Carver's *Religion Work Having*, that makes much of the ideal of earlier and better marriage with simpler standards on the part of the socially superior classes. There is also hope in a marriage law that would make the minimum age for a marriage certificate vary with the education of the applicant; I suggest it should be twenty-one for both sexes, except for high-school graduates.

On the other hand, there are some factors operating to postpone the age of marriage of superiors still further. These are the increasing number of women entering professions or crafts having a higher intrinsic interest than the low-grade jobs which women a generation ago were eager to leave at the first feasible opportunity. Then there is an ever increasing number of superiors who are going to college, which greatly increased at the end of the war. The response of the professional school to the need of limiting its numbers has been the demand for more and more prerequisite years of training. A much better plan, eugenically, the universities might have discovered, by selecting their students for quality by means of

their school marks, mental tests, and special aptitude tests. In this connection the tendency to give the Rhodes Scholarship to college graduates instead of to underclassmen, as in the original plan, is to be deplored.

The divorce-rates in city and country are significantly different. Theoretically, divorce leads, in spite of a few conspicuous examples to the contrary, to a substitution of a superior for an inferior mate. A collection of data on this point is greatly needed, for if the facts were known it is probable that many states and some churches would be led to a more stigmatic attitude toward divorce. The more frequent divorces of the city arise mainly from the fact that there is commonly less economic interdependence of man and wife in the city than in the country. Secondly, the social ramifications are less in the city, so that one is not known to all the neighbors and divorce is counted less of a disgrace and more a matter of one's own affair. Thirdly, the wider contrasts of the city lead one to a more critical attitude toward the mate. Fourthly, there are fewer, if any, children to keep the family together.

In passing to the third main factor, that of differential fecundity, we come to the greatest and most significant difference between the eugenics of the city and the country. The country family is notoriously larger than the city family, and the difference is greatest with the superior classes. The data that is most illuminating on this point is that of the alumni of the agricultural colleges in comparison with that of the colleges patronized by city folk. Whereas the city-folk colleges have alumni who are, in all cases known to me, inadequate to reproduce themselves, in agricultural colleges we have the highest rates, notably Kansas Agricultural College, at Manhattan, Kansas. In an investigation of mine, as yet unpublished, of families of Mormon college students in Utah, I found that such Mormon families in Salt Lake City were of smaller size than the Mormon family in the country. Both city and country families in that study were the largest I have yet found in educated classes in any western religious cult. This applies to children of our mother. There are no new polygamous marriages performed there by the Mormon church.

Some of this difference between city and country follows from

the fact that in general the country folk are of a lower social-economic level; but this is only a minor factor. The principal factors are closely related to those we dealt with in comparing marriage in city and country. In the country marriage is earlier. Children cost less to bear and rear in the country, and, conversely, can contribute economically in an important degree from the time they can weed, pick fruit, and bring the cows home. Children are less of a discomfort to care for in the country. They play outdoors in approved ways more and there is less concern about their clothes. The more lonely life of the farm makes them a greater desideratum from the standpoint of companionship and parental feeling. The birth-control methods of the country districts are mainly old primitive ones that are not efficacious, since the restrictions placed by the law more effectually keep from the country folk the information and the materials employed for this purpose.

To what extent is there any hope for at least an equalization of the country and city in these respects?

1. The disparity in reference to age of marriage we can expect will lessen; first because the prolongation of schooling in the country is likely to be greater in amount per pupil than in the city, since the school facilities of the country are growing faster in proportion than those of the city; second, the availability of the school is greatly increased by the better roads and more automobiles and because of a changed attitude toward agriculture which is increasingly causing the farmer to regard school preparation as valuable.

2. A lessened isolation of the country because of an easier and more frequent transportation increases the travel to and from the city. Encouraged by the better transportation, more and more of the city folk are taking places in the country, at least for part of the year. Better communication, including the rural delivery and the radio, is bringing the city and country moves closer in respect to some of the differentiating factors, such as the cost of rearing children and the lonely life of the farm.

3. On the side of the city, the growing tendency for the city worker to live out of town far enough to get some of the country cultural aspects mentioned and to commute or motor in prevents, in part, the city environment from reducing the size of his family

as much as it would if he had lived in town. Yet such individuals cannot be expected to have as large families as the real country population has, for many of the city factors that make for a limited family are still operating on such families.

4. It is, however, with respect to birth control that the future offers the greatest possibility of change. While the distribution of information and materials is still illegal, people as a whole have a strong disapproval of the law, at least in so far as it applies to themselves, so that the information as to the newer, more efficacious, and less discommodious methods of birth control are spreading rapidly among the well-informed of the city and also more slowly through the country. Public opinion has now reached the point where modification of these laws is imminent. If they are not modified, they will fall into disuse, as prosecution and conviction, because of the attitude of juries, will soon be impossible. In fact, there has been no prosecution for some time, although the laws are constantly being broken. The first modification will probably be—because compromise measures usually come first—to lessen the restriction on the freedom of the medical profession. Such a bill would not adequately alter the present city-country disparity in birth control because, for obvious reasons, the country doctor is less frequently consulted; and, moreover, is himself likely not to be abreast of the current developments, which are rapid in this field. A bill making the information or the means of birth control free is essential to eliminate the difference in the birth-control factor between city and country, and it must be supplemented by a determined effort of eugenic or other societies to see that the country, especially in the southern states, is abreast of the city in these practices. It is quite possible that this effort will be somewhat thwarted, because the religion of the country is notoriously conservative. The readjusted attitude of religion to birth control which has progressed far in the city keeps ahead of the country church, which will resist the inevitable for a longer period.

In contrast with the favorable reproductive aspects of the religious traditions for the city of the Chinese, Jew, and Mormon, orthodox Christianity, as we have had it, poorly adapts to the city life; for while there is great emphasis on chastity, it leans back-

ward by approving celibacy. In fact, in the doctrines of the virgin birth and the exclusion of marriage or the marriage state from heaven it casts disrespect upon reproduction. It has no apparent disapproval for childlessness or the too-small family. While there is a disapproval of birth control in some Christian cults, it is a dysgenic kind of disapproval, for it is too sweeping, and the reason given is merely unnaturalness—a reason so sophistical as to influence most the unintellectual and not convince the logical thinker, who should be dissuaded from his abuse of birth control.

Not one religious cult today teaches an especial duty of superiors to reproduce adequately, a duty greater than that of inferiors. On the contrary, we have the destructive teachings of Matthew 19 and I Corinthians 7. A religion for the city should meet the city's greatest evil, the subfecundity of its superiors, and should approve the more restricted birth-rate of inferiors that can be achieved only by a more general use of birth control.

We have discussed in passing some aspects of the reception the eugenics program receives in the city and country. There are other aspects that merit our attention now. The eugenic program is now more readily spread in the city, where all contacts are easy and where a more receptive ear is open to the new. But on the other hand there is a friendly ear for eugenics when it does reach the rural reader or hearer, because his experiences with his plants and animals have taught him the very great rôle of heredity. Hereditary human differences impress him more than they do city folk because, the environment in the country being more similar, he more readily recognizes the important rôle of heredity. In evidence of this is the fact that more and earlier papers on eugenics appeared in the publications of the American Breeders' Association and its successor than in any other journal in the United States.

In conclusion, we find that the old belief that the city is more dysgenic in that it attracts many superiors from the country and then reduces their fecundity is well founded, and the great problem for eugenicists today is to develop means by which we can stand city life and not have the birth-rate of superiors dragged down by it. A wider use of birth-control methods will reduce the rate at which the superiors are outbred by the inferiors, but the still more im-

portant question is, By what means can more children be produced from these superiors? No means is in sight except essentially a religious one, the inculcation of eugenic conduct as moral conduct. If the religious cults will turn from their all-too-common contemptuous attitude toward sex and indifference to reproduction to a devotion to the eugenic ideal it is probable that an ethics of reproduction can be made effective. If not, then the slow process of natural selection will develop a species that will have a strong parental instinct, whatever else they may lack, for of one thing we may be sure: future man will have the characteristics of those who are superfecund, whether we like it or not.

SOME EFFECTS OF SOCIAL SELECTION ON THE AMERICAN NEGRO

ABSTRACT

Some effects of social selection on the American Negro—Although only 10 to 20 per cent of American Negroes are pure-blooded, analysis of anthropometric measurements of a sample group shows, in spite of extensive crossing, results which would not be expected from such a highly mixed population, namely, that it is relatively homogeneous. When the averages for numerous physical traits are compared with the same traits in African, European, and Indian populations we find that the American Negro population lies somewhere between them and, again contrary to what would be expected, the variability is lower than that of the parent stocks. This leads to the conclusion that the American Negro is establishing a more or less definite physical type in this country, which gives the Negro population a great homogeneity as groups of pure racial stock.

Inquiry into the mechanisms which has caused this development of a homogeneous type after great mixture has occurred shows that there is strong pressure, on the Negro side as on the white, against mixture with the other racial group. This is strikingly shown by the fact that, of about six hundred persons who gave genealogies, only 2 per cent claimed to have a white parent. We find also that color creates an inviolable distinction within the Negro group, and that there is a noticeable tendency for the dark men to marry the light women. This means that the extreme racial types within the Negro population are being welded together gradually and are forming this relatively homogeneous type.

The American Negro, in racial composition, is as mixed a population as can be found, perhaps, anywhere in the world. Not only is he derived from numerous types of African peoples and white populations of Europe, as much different as the English and Scotch who settled the eastern seaboard of our southern states and the French and Spanish of the extreme South, but he also counts in his ancestry the American Indian to no small extent. That this mixture has occurred is not doubted, but that it has been as widespread as is found has not been realized. The differences in physical form among West African peoples are enormous, while the differences among the Europeans and Indians who mixed with the Negroes are none the less so. Therefore, before proceeding to discuss the effects of social selection it may be well to point out briefly what has happened to the Negro in the centuries he has been here,

and how the African type has been modified in its crossing with these two other types.

In a study of variability under racial crossing, with particular reference to the American Negro, I have had occasion to measure 538 adult males at Howard University in Washington and in New York City, and also about 7,500 school children in one of the New York public schools.¹ From these adults I have gathered genealogies which indicate the amount of crossing represented today in the Negro population. The classifications and the numbers and percentages of each group, according to their own statements, are as follows:

	No.	%
All Negro.....	100	100
Negro with Indian	36	6.7
More Negro than white.	129	23.8
More Negro than white, with Indian	51	9.6
About the same amount of Negro and white. .	95	17.7
About the same amount of Negro and white, with Indian	57	10.6
More white than Negro	30	5.6
More white than Negro, with Indian	38	5.7

The validity of these genealogies may be denied, but the differences in means for distinctive negroid anthropometric traits between the groups of differing amounts of Negro ancestry show that they may be safely utilized.² It may also be questioned whether this sample is large enough to represent the population as a whole, and whether it may not be highly selected, since the great majority of the men are college students. If the means and variabilities for this series be compared with those of the large series measured in the army by

¹The writer wishes to express his gratitude to the President and Faculty of Howard University for their numerous courtesies to him in furthering his research, and to Dr. Jacob M. Ross, principal of Public School 89, and his staff, for their courtesies. This research has been carried on as Fellow of the Board in the Biological Sciences, National Research Council, and the work in Washington was made possible by a special grant of the Committee on Human Migrations, National Research Council.

²This material has been thoroughly analyzed in an extended paper, "A Study of the American Negro," not yet published.

Davenport and Love⁴ for stature, sitting height, and hip width, it will be found that they are very close, while this is also the case if comparison be made for numerous traits measured by me on this series and by Professor Todd on a sample of one hundred male Negro cadavers representing paupers who died in the hospitals of Cleveland, Ohio.⁵ Therefore the usability of this sample cannot be gainsaid. It is interesting to note, however, that in a paper studying age-changes in skin color⁶ I found that the color of the Negro school children and of the Cleveland pauper sample (allowing for darkening after death) is quite darker than that of the university students. Since color plays an important selective part in Negro life it may be well to state here that the percentage of pure Negro given above is probably too low for the total population, and that the percentage of pure Negro given above is probably too low for the total population, and that perhaps 10 per cent should be added to allow for this color selection in university men.

When one takes the series as a whole for such traits as have been measured it will be seen that the means for the respective traits are somewhere between the means for corresponding traits in European and West African populations, and those for such American Indian populations from the eastern United States as have been measured. In other words, what has happened is that there has been a blending of the types from which the American Negro has come, and that this blended type lies somewhere between the three groups. However, in the light of the Mendelian hypothesis, the objection will at once be brought that this is a false conclusion, perhaps, from the statistical material, and that what we have is a series of false means lying between the nodes of bimodal, or even trimodal, distributions, which would be expected if there were segregation of types. This is not the case, for the curves are very near the normal type, usually unimodal, and show little or no indication of segregation.

⁴ *The Medical Department of the United States Army in the World-War*, Vol. XV, "Statistics," Part I, "Army Anthropology."

⁵ This material was given me through the courtesy of Professor Todd, and has not as yet been published.

⁶ A paper read at the New Haven meeting of the American Anthropological Association, December 28, 1925, "Age-Changes in Skin Color of American Negroes."

One must consider the comparative variabilities of these populations before this question can be really dismissed. In a mixed population such as this, if there were segregation the variability of the mixed population would have to be greater than that of any of the parent populations. This has been shown to be the case in head form, where the variabilities of central Italians is shown to be greater than that of the southern or northern inhabitants of that country, due to the mixture of long-headed southern Italians and short-headed northerners.¹ In the case of mixed Negro-white populations this trait cannot be utilized, since the long head is characteristic of both, but in a majority of other traits we see the striking result that the variability for the mixed American Negroes is about the same or less than that of any of the ancestral populations. It is therefore to be argued that segregation of type is not to be observed here. And while it is needless to state that the Mendelian problem in human heredity is not to be solved by measures as rough as these, yet the results obtained from the analysis of this sample give food for thought on its relation to the general mechanisms of heredity in humans.

In any case, what comes out is the homogeneity of the American Negro. The low variability of the population in trait after trait tends to confirm this hypothesis, while a study of the variability of family lines through measurements of fraternities of Negro children shows that the variability of family lines in American Negroes is as low as that of the Tennessee mountaineers, although the variability within the families of the American Negroes is very high in the list of other populations studied, and attests to the tremendous differences in ancestral stock represented by these families.² Correlation of length and breadth of head,³ used as an index of

¹ Forns and Helena Ross, "The Head-Form of the Italian as Influenced by Heredity and Environment," *American Anthropologist*, New Series, XV (1913), 142-68.

² M. J. Herskovits, "A Further Discussion of the Variability of Family Stains in the Negro-White Population of New York City," *Journal American Statistical Association*, New Series, XX, No. 151 (1925), 320-40.

³ M. J. Herskovits, "Correlation of Length and Breadth of Head in Two Groups of American Negroes," *American Journal of Physical Anthropology*, IX (1926), pp. 87-97.

homogeneity in a population, again gives us an indication of large homogeneity when presented comparatively, and strengthens the hypothesis that the American Negro, in the years he lived here and mingled with white and Indian stocks with which he was thrown into contact, has developed a human type which is different from any of the parent types, and that, although called Negro, is a homogeneous blend of the Negro, white, and Indian ancestry he represents.

As this surprising homogeneity developed from the material, I strongly felt that if it were valid, inquiry must find a social selective process which brought it about. Social motives are complex by their very nature, but I believe that there are two principal elements which can be singled out of the mores of the Negro and of the general population which will adequately account for the phenomenon. In the first place I do not feel that crossing with whites, general opinion to the contrary notwithstanding, is going on to any appreciable extent. Out of the six hundred genealogies and more which I have collected only about 1 per cent of the individuals have a white parent. If we allow for a possible selection due to many persons being university men and increase the percentage to 5 per cent, this still is almost negligible. As a matter of fact, I find that among Negroes the pressure against illicit sexual relations with whites is as strong, if not stronger, than the opposite is among the general white population. This would, of course, make for inbreeding within the Negro group.

The other element is the invidious nature of light skin color.⁴ The case of the increased lightness of the University students will be recalled. There is the well-known fact that light persons are found in the college fraternities of the Negroes, for instance, and that in many of the more "socially" desirable religious denominations the greater number of members are light. The fact comes out most strongly in the relationship of the sexes in marriage choices. It was suggested to me that light women marry dark men; the men, in accordance with our general pattern of this situation, obtaining wives who bring them prestige; the women obtaining husbands

⁴ I have discussed this matter at some length in a paper entitled "The Color Line," published in the *American Mercury*, VI (October, 1925), 204-8.

who work hard to retain the regard of their lighter-colored, and therefore more desirable, wives. This tendency comes out strongly in the results obtained from asking 380 men "Whom, of your parents, is the lighter?" Out of three possible answers, 50, or 13 per cent, gave their parents as the same color; 115, or 29 per cent, said their fathers were lighter; while 215, or 58 per cent, said their mothers were lighter. This desirability of non-negroid traits to the Negro also comes out in the expressions of "good" and "poor" hair—the latter being the negroid tightly curled type—and of "good" and "broad" features—the latter being the negroid face with the thick lips and wide nostrils. In other words, there is a combining of the extremes of racial types within what is becoming an endogamous group, and nothing can make more efficiently for homogeneity.

I believe, therefore, that we have here a striking case of the effects of social selection, and that we may conclude from the results of this study obtained thus far that:

1. There is a tendency to endogamy in the Negro population, and the selection is based on the inviscous nature of non-negroid traits
2. That this tendency is operative in a group which has resulted from extensive crossing between African, European, and American-Indian stocks
3. That the type which has resulted is one which, in most traits, is, on the average, somewhere between the African, European, and Indian types
4. That the variability of the resulting crossing is not large, as it would be expected to be, but
5. That the American Negro is forming a type which is relatively homogeneous when compared with other populations.

THE DWELLER IN FURNISHED ROOMS: AN URBAN TYPE

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ABSTRACT

The dweller in furnished rooms—an urban type—a social type develops from the attempt to adjust to a given social situation, and may be studied in terms of characteristic attitudes and of the social situation in which the attitudes are defined. The rooming-house area, illustrated by a section of the Lower North Side of Chicago, has produced a distinct urban type. It has drawn to itself young, unmarried clerical workers and students from a variety of cultural backgrounds. The great mobility of the area has produced anonymity and social isolation with few opportunities to satisfy fundamental wishes in conventional ways. Loneliness and restlessness are the result. There is practically no public opinion, and hence little social control. In the effort to satisfy fundamental wishes in this social situation three personality patterns appear: the person who cannot cope with the situation and seeks to withdraw from it, perhaps by suicide; the person who comes to live in a dream world, or who builds his life around symbols which represent old associations; and the person who accommodates himself to the life of the rooming-house world by discarding old conventional standards and living in terms of individualized behavior.

THE SOCIAL TYPE

The social type is the psychological parallel of the biological type. In the animal world the struggle for existence, variation, selection, and adaptation—especially when favored by isolation—give rise to new biological types. By a biological type we mean merely a combination of structural and functional characteristics transmitted by heredity.

Similarly, in the process of social interaction, competition and accommodation—particularly when favored by the selective segregation so characteristic of the city—give rise to social types. By a social type we mean a constellation of attitudes forming a personality pattern, not inherited, but growing out of a social situation.¹

Involved in any analysis of human behavior are three sets of factors: the social situation to which the person must adjust, the wishes of the person, and the attitudes of the person—constellated

¹ For the distinction between the biological individual and the social person, see Park and Burgess, *An Introduction to the Science of Sociology*, 2d ed., chapter I.

about certain objects and situations, and integrated into personality patterns. We assume that the fundamental wishes of the person remain constant, and that the person's attitudes vary with the social situation. The analysis of a social type requires, then, a description not only of the attitudes characteristic of the type, but of the social situation in which the attitudes have been defined.

THE ROOMING-HOUSE AS A SOCIAL SITUATION

The natural areas of the city are areas both of selection and of characterization. Each natural area tends to be stamped with a given cultural complex. In the competition for position in the city these areas sift and sort the population, tending to draw from its mobile stream those persons having attitudes more or less like those of the persons already living in the area. But beyond this, the natural area tends also to set its mark upon the person living in it, to characterize him with certain attitudes and behavior patterns required in adjusting to the social situation represented by the area.

The rooming-house area, like other areas of the city, tends both to select and characterize its population. In selecting its population, it acts chiefly upon age and economic status—perhaps upon temperamental traits. As a result the rooming-house population represents a diversity of cultural backgrounds. And if the dwellers in furnished rooms constitute a social type, they do so largely because the rooming-house area is an area of characterization.

The rooming-house area affords a social situation of a unique sort. As an example let us take the rooming-house area on the Lower North Side of Chicago.⁶ An analysis of the register of Illinois lodging-houses reveals the fact that there are 1,139 rooming- and lodging-houses on the Lower North Side, and that in these

⁶The data presented here were collected by the writer when a research fellow under the Community Research Fund administered by the Social Research Committee of the University of Chicago. They represent a year's intimate contacts with dwellers in furnished rooms as a resident among them, a census of nearby slumy blocks in the area, the information afforded by the Illinois state lodging-house register, and the life-history documents of dwellers in furnished rooms in this area. The documents from which this data is taken are on file with the Department of Sociology of the University of Chicago.

houses 23,007 people are living in furnished rooms of one kind and another. Ninety blocks in the better rooming area north of Chicago Avenue were studied intensively by means of a house-to-house census. This study revealed the additional facts that 71 per cent of all the houses in this district take roomers, and that of the people who live in these rooms, 51 per cent are single men, 10 per cent are single women, and 38 per cent are couples, "married," supposedly with the benefit of clergy, though actually 60 per cent of these couples are living together unmarried. The rooming-house area is a childless area. Yet most of its population are in the productive ages of life, between twenty and thirty-five. The rooming-house population is typically what the labor leaders refer to as the "white collar" group—men and women filling various clerical positions, accountants, stenographers, and the like. There are also students from the many music schools of the Lower North Side. Most of them are living on a narrow margin, and here they can live cheaply, near enough to the "Loop" to walk to and from their work if they wish.

The constant comings and goings of its inhabitants is the most striking and significant characteristic of this world of furnished rooms. This whole population turns over every four months. There are always cards in the windows, advertising the fact that rooms are vacant, but these cards rarely have to stay up over a day, as people are constantly walking the streets looking for rooms. The keepers of the rooming-houses change almost as rapidly as the roomers themselves. At least half of the keepers of these houses have been at their present addresses six months or less. This extreme mobility results in a startling anonymity, a thwarting of the wishes, and a breakdown of public opinion. How complete this anonymity may become is illustrated in the following document:

I had occasion to inquire for a man living in a rooming-house. He had roomed there about a week. There was no telephone in the place, so I had to call at his address. I went there about 7:30. After I had rung the bell for some time a woman about forty-five answered the door. She wore a house apron and was evidently the landlady. I asked for Mr. X. She said, "Who?" I repeated the name. She shook her head and said that she didn't know anyone of that name. I looked in my notebook, to see if I had the correct address. I told her that this was the address he had given, and went on to describe him. She knew

of two men in the house who might answer to his description. I then told her that he did a lot of work on the typewriter in his room. Then she knew whom I meant. He was not in. I came back a week later, and the same woman came to the door. I asked if Mr. X was in. She said he had moved yesterday. I asked her if he might not have left a forwarding address for his mail. She said that he did not, that he never got any mail.

In this mobile and anonymous situation the tendency is for no one to know anyone else, as is brought out by this document:

One gets to know few people in a rooming-house. All told, in the year and a half I lived there, I didn't come to know over twenty well enough to speak to them. And there must have been nearly three hundred people in and out in that time, for there are constant comings and goings; someone is always moving out, there is always an ad in the paper and a sign in the window. But rooms are never vacant more than a few hours. People change so fast that there is little chance to get acquainted if one wished. But one doesn't wish—there is a universal barrier of distrust in the rooming-house.

The rooming-house is not to be confused with the old boarding-house, where the common dining-room, the landlady's parlor with evenings of euchre and whist, and the piazza with summer evenings of gossip afforded a nucleus of opinion and a set of social relationships which afforded satisfaction to the wishes and tended to define social situations. The boarding-house has passed out of existence in the modern city—not half a dozen were found in this Lower North Side district. The rooming-house which has replaced it has no dining-room or parlor, no common meeting-place. The roomers do not know one another. People come and go without speaking or questioning. Anonymity is well-nigh complete.

In this situation of mobility and anonymity the person is socially isolated. His wishes are thwarted. He finds in the rooming-house neither security, response, nor recognition. He is restless and he is lonely.

A "charity girl," in an illuminating life-history document, exclaims:

There was no one to care! Why should I slave and work when I might have the things I wanted? And not the least of these was the intimate touch and glance of a man—even if it were only half make-believe—someone to talk intimately with, someone to count home to; someone to ask where you've been, these, too, are things one can't live without.

A man who lived in a North Side rooming-house wrote:

I found myself totally alone. There were evenings when I went out of my way to buy a paper, or an article at a drug store, just for the sake of talking a few minutes with someone. Worse, if possible, than the loneliness [he goes on] was the sex-hunger. I thought of marriage, but the only girls I had met were office stenographers. I never would have considered marrying. The constant stimulation of the city began to tell, adding tremendously to the sexual restlessness—lights, well-dressed women, billboards advertising shows.

It got so that posters showing women in negligee, or women's silk-clad legs, excited me unbearably. Many times I followed an attractive woman for blocks, with no thought of accosting her, but to watch the movements of her body. A girl in the next house used to undress without pulling down her shade, and I literally spent hours watching her.

In addition to resulting in a thwarting of the person's wishes, this mobility and anonymity result, of course, in a total collapse of public opinion and social control in the rooming-house area.

PERSONALITY PATTERNS IN THE WORLD OF FURNISHED ROOMS

The emotional tensions of thwarted wishes force the person to act somehow in this situation. His behavior may take one of three directions: He may find himself unable to cope with the situation, and attempt to withdraw from it. This withdrawal frequently takes the form of suicide. There was a bridge over the lagoon in Lincoln Park, in the heart of the North Side rooming-house district, which was nicknamed "Suicide Bridge" because of the number of people who threw themselves from it into the lagoon. Because of its sinister reputation the city tore it down. A map of the distribution of suicides on the Lower North Side shows how frequently this seems the only way out to the persons of the rooming-house world.

Or, again, the person may build up an ideal, or dream world, in which are satisfied the wishes that find no realization in the repression of the real world:

There were two girls in a room across the hall who worked as shopgirls in the Loop. They came from some town in southern Illinois. They weren't good-looking—and besides, like myself, they had had good homes—so they were lonesome. They used to go often to the movies, and sometimes to a dance, but the oldfashioned heroes proved more satisfying to those plain but heart-hungry children than did the neglect of the dance-hall "shells." Other evenings they

spent reading *True Romance*, *Experience*, *The True Story Magazine*, and other such magazines devoted to stories of the adventures of girls in the city. One of them kept an intermittent diary, filled with stories—fictitious, I always was sure—of street flirtations and adventure. We used to spend evenings writing letters to Doris Blake¹ asking what a young girl should do if a man she liked but didn't love tried to kiss her. It was all a make-believe.

Or perhaps a substitution is made, and the person finds satisfaction for his thwarted wishes in symbols which represent old associations—or lavishes his affection on a dog or a parrot:

She lavished attention on the parrot. She bought it the best cage she could find, cared for it according to the best parrot-lore, and returned home after work to give it food and exercise. It ate its supper with her, perched outside on a basket handle, being fed now and then from her spoon. In the morning it flew to the side of the cage to greet her, and talked to her while she dressed. It was her child. She sacrificed herself for it. "You can't imagine," she would say, "what it means to have Polly in my room—it makes all the difference . . ."

There are thirty-seven things on the wall—mostly pictures, among them a photograph of her father's old stone house, the picture showing the country in which she had lived, a cheap print of a child in its nightgown descending the stairs, a colored print of a man and woman sitting in the firelight, some family pictures. There is a newspaper cartoon of a homeless man on Thanksgiving Day, shabby and alone at a cheap restaurant, seeing a vision of a pleasant family group about a generously laden table. There are thirty-nine articles on the bureau, two small stands, and a melodian—encompassing a tiny doll and a tiny cradle. I have urged her to cast away some-truths of these things, in the interest of her time budget, to make cleaning simpler. "I have to have these things," she responds. "You have your home and family and friends and leisure and everything—you can't possibly understand." She plays hymns and the old songs of the countryside on the melodian—"Darling, I Am Growing Old!" The parrot tries to sing after her.

This clinging to objects symbolic of old associations often amounts, among dwellers in furnished rooms, to a sort of fetishism.

More frequently, though, the person accommodates himself to the life of the rooming-house world by an individuation of behavior. Old associations and ties are cut. Under the strain of isolation, with no group associations or public opinion to hold one, living in complete anonymity, old standards disintegrate and life

¹ Column in the *Chicago*

is reduced to a more nearly individual basis. The person has to live, and comes to live in ways strange to the conventional world:

I get along fairly well, now I am no longer lonely I am surprised to find that I can actually enjoy the girls I pick up at public dance-halls, at restaurants, along the lake front, in the park I know a great many of them now—many of them pretty and clever, and good companions for a night I no longer go with prostitutes I soon found that was unnecessary For the city is full of women who are just as lonely as I was, or who know on their sex as I would on my back to pay for the kind of clothes they want to wear and the kind of shows they want to see Then, too, there are the "emancipated" women.

The person tends to act without reference to social definition. Behavior is individualized—impulsive rather than social.

Such is the social situation in which the dweller in furnished rooms is attempting to adjust. Such are three typical constellations of attitudes and personality patterns that arise as the person attempts to adjust to this social situation. It is not maintained that these constellations of attitudes and personality patterns constitute—in the instance of the dwellers in furnished rooms—the criteria of well-defined social types. But if these forms of behavior are found in other social situations, nevertheless they are typical reactions to the world of furnished rooms, and illustrate the process in which social types are defined.

SOME JEWISH TYPES OF PERSONALITY

ABSTRACT

Some Jewish types of personality—Social types are a resultant of the culture of the group. While controversy regarding the Jews has not settled whether they are race, nation, or culture group there is foundation for the statement that they are a social type. Personality types which are common to Jewish communities are the result of habits and interests which have persisted for centuries through segregated, communal life and resulted in definite cultural traits, some of which are fairly uniform throughout the world. Economic interests have produced the *Messiah* and the "allrightnick," successful business men, and opposed to them, the *Schlemiel*, or failure, and the *Leftmessiah*, or jack-of-all-trades. Numerous types center about the synagogue—*sabbat*, teacher, cantor, etc. The ideal of intellectuality produced the talmudical student and the rabbinical teacher, and in recent times the lawyer, doctor, artist, and writer. These types have prestige in the group due to group interests and attitudes and as these change the social types also change.

The sociologist, in transforming the unique or individual experience into a representative or typical one, arrives at the social type, which consists of a set of attitudes on the part of the person toward himself and the group and a corresponding set of attitudes of the group toward him, which together determine the rôle of the person in his social milieu. The extent to which social types may be depicted depends upon the definiteness of the organization of the attitudes and their characteristic cohesion about a core of significant social traits. The range of the personality types in a given social group is indicative of the culture of that group.

THE JEW AS A SOCIAL TYPE

Although there is probably no people that has furnished the basis for more contradictory conclusions regarding racial and cultural traits than the Jews, the elementary question as to whether the Jews are a race, a nationality, or a cultural group remains unsettled. There are those who, with Chamberlain, believe that the Jew constitutes a clear racial type whose characteristics are unmistakable.¹ Hilaire Belloc prefers to think of the Jews not as a

¹ Houston Stewart Chamberlain, *Foundations of the Nineteenth Century*, II,

race but primarily as a nationality. In fact he points out that the Jews themselves have called their people a race when it suited them, a nationality when necessity demanded it, a religious group, and finally a cultural body, by virtue of the historic process, when their situation made such a status desirable.*

Fishberg sees in the Jew a social type. He writes:

What is that "Jewish type," that Jewish physiognomy, which characterizes the Jew? It is the opinion of the present author that it is less than skin deep. Primarily it is dependent on dress and deportment of the Jews in countries where they live in strict isolation from their Christian or Moslem neighbors. It is not the body which marks the Jew, it is his soul. In other words, the type is not anthropological or physical, it is social or psychic. Centuries of confinement in the ghettos, social ostracism, ceaseless suffering under the ban of abuse and persecution have been instrumental in producing a characteristic psychic type which manifests itself in his cast of countenance which is considered peculiarly "Jewish." The ghetto face is purely psychic, just like the actor's, the soldier's, the minister's face.²

What is typical of the Jew as a group is their characteristic "run of attention," or the direction of their habits and interests—which have become fixed through centuries of communal life in segregated areas—and the persistence of a set of cultural traits, most significant of which were, perhaps, those relating to their religious ritualism, which was fairly uniform throughout the world and which pervaded every sphere of life.

JEWISH TYPES

Striking as the differences between Jew and non-Jew may be, the individual and sectional differences within the Jewish group are even greater. The Jews of the East, of Asia, North Africa, and Eastern Europe, differ profoundly from those of the West. Moreover,

The Jews of any particular country, although exposed to the same general influences, are not molded into a uniform pattern. Having settled in the land at different periods, and having brought from their previous homes different modes of life and different degrees of conservatism, they resist the surrounding influences with unequal will and strength and exhibit varying grades of assimilation to the general population. In each individual country, therefore,

* Ellaire Bellac, *The Jews*, Boston and New York, 1903.

² Maxime Fishberg, *The Jews. A Study of Race and Environment*, p. 212.

there is a series of classes or types of Jews, shaded off from one another, and that the multiplicity of types in the world forms an almost endless series.⁴

While the Jews of the West have, in varying measure, had the opportunity to taste the life outside the ghetto walls, the Jews of the East have only gradually and recently come to share some of the cultural heritages of their neighbors. The diversity of the sources of Jewish immigration to the United States accounts for the corresponding multiplicity of Jewish types that are met with in every Jewish community in our large cities. These social differentiations are reflected in the religious, the vocational, and the cultural aspects of the lives of the people, and result in diverse organizations of attitudes and habits which are clearly recognisable, not only by the observer, but by the members of the group itself. They can be detected in the folk-lore and the literature, in the theater and the market place; they give rise to many problems of social organization and control; they are as complete an index as any at present obtainable of the culture traits and the culture pattern of the group.

In this discussion it is scarcely possible to do more than enumerate some of the most characteristic and picturesque personalities that are met with in the average community. From the standpoint of worldly success, especially in the vocational sphere, we meet with a personality known as *Mensch*, or, more specifically, the "allrightnick." Both types represent persons of superior economic status, but while the former has achieved his success without sacrificing his identity as a Jew, the latter, in his opportunism, has thrown overboard most of the cultural baggage of his group and, as a consequence, is treated with a certain attitude of disdain. The "allrightnick" offends the group because he is no respecter of its values. The Jews have been so well known as business men ever since the Middle Ages that we should be indeed surprised to find that this vocational type lacked status, but the "allrightnick" represents the reprehensible type of business man to whom success is everything and in whose life-organization there is no place for any of the other forms of achievement that the culture offers.

Social types seem to run in pairs and may be conceived of as

⁴ Israel Cohen, *Jewish Life in Modern Times*, p. 25

opposite poles in a range of attitudes and values. At one end of the scale we find the *Mensch* and the "allrightnik"; at the other, the *Schlemiel*:

Although the Jew has acquired the reputation of being the personification of the commercial spirit, he is sometimes quite shiftless and helpless, failing miserably in everything he undertakes, as though pursued by some mocking spirit, and good-humoredly nicknamed by his brethren a *Schlemiel*.*

The facility with which the Jew can adapt himself vocationally to a changing, and sometimes to a hostile, environment has often been pointed out:

If a Jew cannot succeed in one calling he promptly adopts another, and he is a veritable "quick-change artist" in the variety of his vocations. He is a peddler, teacher, commission agent, procurer, and marriage broker by turns, regularly reminding himself with the thought that "God will help," and invariably ready to help his neighbor. It is in regard to existences such as these that Dr. Max Nordau coined the expression *Leftmensches*, people whose only apparent means of subsistence is the air they breathe.²

This *Leftmensck*, who, in America, by virtue of his getting-by philosophy, is identified with the hobo, constitutes the bulk of the homeless men's problem with which Jewish social agencies have to deal in increasing numbers, probably because in America he can find support for his habits and attitudes not only in the traditional tolerance and sympathy of his own cultural group, but also in the larger group about him.

There is a type of Jew referred to by the group itself as *Schack-erjude*, more familiarly known as a huckster or peddler. Here we find an illustration of the competitive process by which an alien or immigrant group is relegated to the occupations which to the native seem degrading and undesirable, but which to the immigrant represent merely the opportunity to eke out an existence.

A number of vocational types center about that Jewish institution, the synagogue. The rabbi, the teacher, the *Chazan* or cantor, the *Schechet* or slaughterer, the *Shawar* or sexton (whose place was once important and honored but has recently lost its status)—all these survive to the present day. There are still some survivors of

* Cohen, *op. cit.*, p. 186.

² *Ibid.*, p. 210.

that unique vocational type known as the *Schedechen*, or marriage broker, once an honorable and most useful occupation. These occupations, arising out of the needs of the group and centering around its institutions, tend to assume the character of professions. Even the occupation of the *Schnorrer* or beggar is so organized. The philanthropist and the beggar furnish a striking instance of the polarity of social types. The insolence of the Jewish beggar, growing out of the theory that the recipient of a gift was enabling the donor to perform a religious duty and was, in a sense, the benefactor of the donor, made the *Schnorrer* a most persistent and troublesome figure in modern Jewish society.⁷

The ideal of intellectuality which, in the ghetto of the Old World, produced the type of student known as the *Yeshiba Bocher*, or talmudical student, and the *Me'ameved*, or rabbinical teacher, persists, though it may be in secular form. In the olden days when religious learning was the highest virtue a prosperous merchant would prefer a poor but learned student as the future husband for his daughter; in the modern ghetto a lawyer, a doctor, an artist, or a writer are the prizes that the rich business man will seek for his sons-in-law.

The social type of the intellectual demonstrates that for the persistence of a social type there is needed a favorable set of attitudes and habits in the cultural group. There can be intellectuals only in a community that prizes them, supports them by means of its wealth, admiration, and status. If the community consists only of ignoramuses the intellectuals leave it and seek those freer and more cosmopolitan centers, usually in the largest cities, where intellectuality is rewarded and can find a favorable habitat. As economic success and social status become more and more the highest ideals of the group, intellectuality ceases to serve as a means for obtaining prestige, and the intellectual as a social type is transformed and ultimately becomes extinct.

At the opposite extreme in the scale of values in the Jewish community stands the *Groberjung*, or the uncouth, uneducated individual who has no appreciation for intellectuality. Be he rich or poor, his place in the social scale is a humble and obscure one.

⁷Israel Abrahams, *Jewish Life in the Middle Ages*, pp. 310-22.

There is scarcely a ghetto community that does not support and attract to its midst a pious, patriarchal personage known as the *Zaddik* whose exemplary conduct is pointed to as an example worthy of emulation on the part of the young. He is held in high esteem and sometimes is lavishly rewarded with gifts of the material sort. At the opposite pole we find the apostate, or *Mesḥumad*, who is scorned and frequently ostracized from the community. There is also a type known as the *Kleiderknecht*, the person who makes piousness his profession, and who, behind a mask of conformity to the ritual, lives upon and exploits a credulous public until discovered. Other types arising out of the religious complex of the group are the *Schömerjude*, the conservative, learned, though idle, person; the *Sitzstuhlabar*, or the patriarchal leader; the *Kol-béinik*, or the personification of all wickedness, and the *Gottshesek*, or the self-appointed judge of the piety of the members of the community.

Other well-defined types are the *Lodgerik*, or the joiner; the *Gonasse*, who preaches socialism in and out of season; the *Kibitzer*, or the genial, idle joker; the *Leptcheke*, or the gossip; the "society-lady"; the *Radikale*, or the young lady from the ghetto, of the garrulous kind and emancipated ways, quoting from authors she has not read, very free, unmarried, and ugly.

From the point of view of the assimilative process there are several well-known types, who, arranged in a series, mark the transition from the ghetto Jew to the one who has definitely left the ghetto walls behind him and to whose children the social berriages of the ghetto will appear stranger than fiction. The *Deitchik*, or the person affecting German background and German ways, and the *Otsof*, or the person who is almost emancipated but clings to a little beard, are typical of these intermediate stages.

These social types, ranging themselves in clusters or constellations, each with his little patronage or audience that calls him forth and perpetuates him, each changing as the attitudes and habits of the group undergo transformation and being lost as he passes from one group to another, constitute the social topography of the Jewish community. Through the sifting and allocation that goes on in the city they find their location in the different areas of settlement.

that make up the immigrant colony. Together they constitute the personal nuclei around which the fabric of the culture of the group is woven. A detailed analysis of the crucial personality types in any given area or cultural group shows that they depend upon a set of habits and attitudes in the group for their existence and are the direct expressions of the values of the group. As the life of the group changes there appears a host of new social types, mainly outgrowths and transformations of previous patterns which have become fixed through experience.

DIVISION ON STATISTICAL SOCIOLOGY

A REDEFINITION OF "CITY" IN TERMS OF DENSITY OF POPULATION

ABSTRACT

A redefinition of "city" in terms of density of population—In American census practice a city is an incorporated place having a population larger than a specified number. But the essential contrast between country and city is the contrast between agriculture and other means of livelihood, first as a supplement to agriculture and later as substitutes for it. Therefore the best line between city and country is a population density below which agriculture must be almost the only occupation, and above which it is unimportant or absent. A threshold classification is suggested: the country or agricultural districts with a density of population less than 100 per square mile, the villages with a population density from 100 to 1,000 per square mile, and the cities with a population density of more than 1,000 per square mile.

In redefining a word already in common use, like "city," so as to make it serviceable for scientific purposes, one might begin with its vague popular meaning and attempt to give it the precision needed in a technical term and at the same time keep close to the current meaning, or one might begin with a theoretical analysis and so decide what characteristics need emphasis in the definition. In defining city, both in this country and in Europe, the former procedure has been followed. Starting with the dictionary statement that a city is a large and important town, the main effort has been to decide how large or populous a town must be in order to count as a city for statistical or sociological purposes.

In American census practice a city is an incorporated place having a population larger than a specified number. Originally that number was 8,000; then it was reduced, first to 4,000 and afterwards to 2,500, where it now remains. In European practice the line is usually drawn at a population of 1,000. Weber holds¹ that the village or incorporated place of less than 8,000 or 10,000 in-

¹ A. F. Weber, *The Growth of Cities* (1899), pp. 3-16.

habitants should not count as a city, at least for international comparisons, and prefers to define city as an incorporated place with 10,000 inhabitants or more.

To this definition I have no fundamental objection. But my thinking on the subject has been aided by approaching the question along the other road and asking, not what is the common meaning of city and how may it be made exact, but what is the essential characteristic of a city population or the essential difference between that and a country population.

To this question I would give the following answer. A country population derives its support from the land it uses. That land produces either the food and other necessities needed by its workers or other things which can be exchanged for necessities. When the population becomes larger than can thus be supported, urban conditions begin to appear, and as the excess population grows those conditions become more marked. In other words, the contrast between country and city is essentially the contrast between agriculture and other means of livelihood, first as a supplement to agriculture and later as substitutes for it. It is true, of course, that when the population increases the local community thus created feels a need for greater governmental powers and obtains a charter as a village or other municipal corporation. But this is a secondary change. There are many unincorporated villages, and if their population could be obtained by a census, as the New York State censuses of 1855 and 1865 and the federal censuses of 1870 and 1880 attempted to do, I would favor excluding these also from the rural population.

The agricultural population, after a district has become well settled, maintains a relation to area which is comparatively persistent for a given region and period, but varies with the type of agriculture and the standard of living of the farming population. Consequently there is a density of population above which a purely farming community does not rise. When that density is passed it indicates that other means of livelihood are supplementing agriculture, and the density thereafter may rise indefinitely or at least is without a normal maximum. If this be so, it apparently fol-

lows that, theoretically, the division line between city and country should be determined by density of population.

My argument will be clarified by an illustration. In 1920 Tompkins County, New York, contained two places which might be regarded as cities. One of them, Ithaca, having about 17,000 inhabitants, was included in the city tables of the census; the other, Groton, having somewhat less than 2,500 inhabitants, was classified with the country districts. Yet as the former included more than seven times as much area as the latter the density of population in Groton was somewhat greater than in Ithaca. From what I know of the population of the two places I judge that conditions in Groton are urban rather than rural, and that its residents should be regarded as part of the urban population of the county, state, and country.

In each of thirty-five divisions of the county the area has been measured, the population counted, and the density of population computed.* Nearly 98 per cent of the area of the county is settled with a density of between eighteen and forty-five persons to a square mile, or between 14 and 35 acres per capita. This is clearly the agricultural or rural section. Then come five incorporated villages and the most sparsely settled district of Ithaca with a total area of 6.3 square miles, a population of 3,500, and a density ranging between 300 and 861 to a square mile, or between four-fifths of an acre and slightly more than 2 acres per capita. This may be regarded as the village population in which agriculture, either on the village territory or on adjacent land, is an important, but not the dominant, occupation, and in which the importance of agriculture decreases as the density of population increases. Lastly, we have the rest of the county, including Ithaca without its village section, and Groton. These fourteen districts cover 4 square miles and have a density of population between 1,800 and 18,000, or between three and thirty persons per acre. They are the truly urban section in which agriculture has become an unimportant or impracticable occupation.

*This was made possible by a grant from the Rockefeller Foundation for the Promotion of Research, in Cornell University.

This leads to the following classification of the population of Tompkins County in 1920:¹

	Number of Districts	Range of Density	Sum	Popula- tion	
Country Districts	19	15-45	465.7	13,543	
Village Districts	2	300-360	6.3	2,600	
City Districts	14	1888-18020	4.0	18,215	
Total	35	.....	476.0	35,218	74

When a similar analysis is made of the density and distribution of population in other counties I believe that the results will usually be similar to the above.

If the fundamental difference between country and city is, as I believe, the difference between agriculture and the group of other occupations, then the best line between city and country is a density of population below which agriculture must be almost the only occupation and above which it is unimportant or absent.

The definition of city here suggested cannot be generally applied at present or in the immediate future because, until the topographic map of the United States or any smaller area to be studied has been published and the requisite areas have been defined upon it and measured, the density of population cannot be computed for the small districts this definition requires. None the less, I think it advantageous to look forward to this definition as an attainable and desirable goal, perhaps not to displace, but at least to supplement and interpret, our present crude distinction between city and country.

It will be noticed that the division between city and country would depend upon the fertility of the soil, the intensity of its cultivation, and the standard of living of the agricultural population. No common density point could be used in America, Europe, and Asia, as the division between rural and urban or semi-urban, and perhaps none for the various parts of the United States. Still, the point could be easily fixed for a large area and a specified date provided the density of population of a large number of small areas was available. The agricultural districts would all have a low and

is given at the end of the

comparatively uniform density, the other districts would have a much higher average density and a wide range above the minimum.

The present classification is false to the facts in being a dichotomy, either city or country, whereas many districts show characteristics of both. The suggested definition lends itself admirably to a threefold classification: the country or agricultural districts, the villages in which both agriculture and other occupations are important, and the cities from which agriculture has been crowded out. They might be defined as follows:

The country includes all districts in which the density of population per square mile is less than 100 and in which presumably agriculture is almost the only occupation.

The villages include all districts in which the density of population per square mile ranges from 100 to 1,000, and in which agriculture and other occupations coexist but with a diminishing importance of agriculture until, at the higher limit, it disappears.

The cities include all districts in which the density of population per square mile is more than 1,000 and in which there is practically no agriculture.

This suggestion for a redefinition of city may be compared with one in an issue of *Die Bevölkerung der Erde*⁴ which was devoted to the statistics of cities, *Ortstatistik*. In the preface to that work Supan wrote: "Places with more than 2,000 inhabitants are usually called cities in the economic sense; French official statistics have adopted this practice. But we believe that the numerical limit between city and country is a fluctuating one and rises with increasing density of population." In accordance with this conviction Supan treated as cities, in very sparsely settled regions, all places with more than 1,000 inhabitants; in sparsely settled districts he set the limit at 2,000; and in densely settled districts, at 5,000. The present suggestion looks toward an inductive study of the actual conditions in a given state or country as the means for determining where the line or lines should be drawn.

⁴ *Petermann's Mittheilungen Erdwissenschaft*, XXIII (1893), Heft No. 107

DENSITY OF POPULATION IN EACH OF THIRTY-FIVE SUBDIVISIONS
OF TOMPKINS COUNTY, NEW YORK (1920)

Enumeration District	City, Village, or Town	Area in Square Miles	Population	Density of Population
Country Districts				
171 ^a	Dryden	46.37	849	18
197 [†]	Newfield	58.67	1,144	20
172	Danby	54.70	2,145	39
176	Endfield	37.62	806	21
173 [†]	Dryden	19.29	487	25
171	Caroline	27.26	609	22
170	Caroline	25.44	732	29
174 [‡]	Dryden	26.00	520	20
109	Ulysses	24.75	562	23
178	Groton	22.49	754	34
108 [‡]	Ulysses	7.23	242	34
105	Lansing	30.28	1,440	47
177	Groton	25.82	5,125	48
106	Lansing	21.70	932	43
194 [‡]	Itasca Town	29.16	1,300	45
Total		485.71	23,642	49
Village Districts				
174 (part)	Freeville	1.02	303	300
197 (part)	Newfield	.28	208	342
194 (part)	Cayuga Heights	.44	179	407
172 and 175 (parts)	Dryden	1.51	707	467
196 (part)	Trumansburg	2.12	2,077	557
180	Itasca	2.16	908	561
Total		8.39	2,608	650
City Districts				
191	Itasca	76	2,435	2,586
161	Itasca	39	773	2,008
193	Itasca	70	6,217	3,374
179	Groton	69	2,235	3,238
169	Itasca	67	2,246	4,126
196	Itasca	22	942	4,509
195	Itasca	15	974	6,507
191	Itasca	10	1,106	6,576
183	Itasca	12	663	7,298
194	Itasca	97	853	22,126
160	Itasca	28	921	22,275
167	Itasca	27	860	22,266
192	Itasca	11	1,228	23,947
160	Itasca	.26	1,283	28,038
Total		422	28,255	4,680
Grand Total		470.00	35,897	74

^a Excluding Dryden and Freeville villages.

[†] Excluding Newfield village.

[‡] Excluding Dryden and Freeville villages.

^b Excluding Freeville village.

^c Excluding Trumansburg village.

^d Excluding Cayuga Heights village.

AMERICAN CITY BIRTH-RATES

ABSTRACT

Americans city birth-rates.—A comparison of the birth-rate in cities with the expectation of births for given age groups of mothers according to statistics for the registration area reveals that city mothers produce children about five-sixths as rapidly as do the mothers for the United States as a whole, and at about four-fifths the rate of those in country places. The belief that city populations multiply more rapidly than rural groups is due to the failure to take into account the presence in cities of large numbers of young marriageable people, whose collective fertility is great but whose offspring are reduced in number, and the relatively small proportion of old people and children. The growth of cities is more largely due to immigration than to natural increase.

It has long been known that cities grow more rapidly than rural communities.¹ Three factors contribute to urban expansion: (1) extension of territory, (2) surplus immigration, and (3) excess of births over deaths. Omitting the first two, let us see how fast American cities increase by producing their own generations.

Urban death-rates, at most ages for both sexes, exceed those for country dwellers of the same race.² Also, the proportion of married persons fifteen years of age and over is generally less in American cities than in rural sections.³ These two facts would suggest lower genetic rates for towns than for the open country. But on the other hand census data show that cities have a disproportionately large percentage of people between the ages of fifteen and forty-five.⁴ Moreover, towns include more than their share of foreigners, whose birth-rates are higher than those of natives.⁵ These conditions tend to reduce crude death-rates and to exaggerate statements of urban natality. To adjust crude rates for differences in

¹ See Weber, *Growth of Cities in the Nineteenth Century*, chap. II.

² See United States Life Tables, 1901-10, pp. 204-21. United States Divided Life Tables, 1919-20, pp. 22-25.

³ See *Nineteenth Census*, Vol. II, pp. 230-31.

⁴ *Ibid.*, p. 372.

⁵ See United States Birth Statistics (1921), pp. 24-26.

composition of population we need standard birth-rates by age, nativity, and race of mothers, comparable to specific mortality tables.

It is difficult to find such tables applicable to varying conditions in the United States. However, by basing the average number of legitimate births to mothers of given age, nativity, and color in the registration area for 1919-20, upon the total number of married

CHART I

LEGITIMATE BIRTH-RATES, REGISTRATION AREA, 1919-20

MOTHERS' AGE	15-19	20-24	25-34	35-44
NATIVE WHITE				
LEGIT BIRTHS	80790	277861	435235	137893
MARRIED WOMEN	260016	1291021	3502244	2872021
ANAL RATE	.31074	.21523	.12427	.04801
FOREIGN WHITE				
BIRTHS	11075	71301	182937	74903
WOMEN	25012	208058	638653	830839
RATE	.44281	.34299	.2819	.09015
NEGRO				
BIRTHS	10870	27528	34205	13238
WOMEN	32846	127610	243936	193369
RATE	.33092	.21572	.14022	.06848

women in the registration states* (classified in like groups), according to the 1920 census, we have a set of useful natality indexes. See Chart I.

These figures would be more dependable if they included more years of experience, because the number of births in 1919 was unusually low. They would also be more accurate if they comprised the issue of women of unclassified ages, and if supplemented by indexes for illegitimate births.⁷ But use of data for 1921 and 1922 is difficult because the statistics for these years combine legitimate and illegitimate births, and also fuse Negroes with other colored people. The figures for illegitimacy show a tendency to scatter in

*Excluding Nebraska (added to registration area in 1920).

⁷Reformers might also be introduced for husbands' ages, duration of marriage, and previous offspring.

the upper ages and to vary widely from year to year. Distributing mothers of unknown age according to proportions of those classified is a doubtful aid to accuracy. The indexes presented account for 95.74+ per cent of more than 2,850,000 births (within two years) in a census population of nearly 61,000,000.

Having roughed out these tools, what can we do with them? In the absence of specific local natality rates we can use these indexes as norms to adjust crude birth-rates for differences in composition of population, as standard mortality rates are applied to find the comparative incidence of death in dissimilar communities.* For instance, the average birth-rate for the registration area in 1919-20

TABLE I

	A Birth-Rate	B Death-Rate	A-B Cumulative Rate	†
1 Crude	23.8	23.7 ^b	0.1	
2 Adjusted	19.3	24.5 ^b	-5.2	
3 Difference	-4.4	+1.4	-5.8	
4 Percentage of crude rate (1/2)	18.7	10.7	53.8	

* *United States Mortality Tables, 1919-20, p. 23.*

is 23; the calculated urban rate on registration experience is 25, and the calculated rural rate is 20. The computed rates divided into the general one give adjustment factors of .9 and 1.13, respectively, for all cities and country sections in the United States.⁴ Applying these factors to the average crude birth-rates for urban and rural communities at this time, we find that their order of magnitude is reversed. The crude urban rate, 23.2, becomes 21; and the crude rural ratio, 22.8, becomes 25.8. In brief, judged by the potential fertility of their population upon the basis of experience in the registration area, cities as a whole were not producing their full share of children. In fact, they were furnishing only about 84 per cent of their quota, and were adopting a large proportion of those born outside.

Take a specific instance. In 1920 the rates for New York City were as shown in Table I.

⁴ See Newsholm, *Vital Statistics* (1944), pp. 86-87, also Whipple, *Vital Statistics* (1941), pp. 246-49; and Knaben, *Mathematical Theory of Population*, pp. 130-44.

⁵ Assuming that the composition of population in all places having 2,500 inhabitants or more (the census base) does not differ materially from that in places comprising 25,000 persons or more (the basis of birth statistics).

It is only fair to state that adjustment of birth-rate was made by the method before used, which probably enlarges divergence from the crude figure. As a matter of convenience the adjusted death-rate was taken directly from the *United States Mortality Rates*, which uses the standard population method. This latter probably minimises the difference for a mixed population like that of New York. Such combination of methods may therefore yield a result which is compensated for aberration in either direction.

The purpose here is not to attempt to prove that the actual figure for rate of increase by excess of births over deaths is wrong, but merely to give some adequate idea of what this rate would be if birth-rate were not reinforced by the presence of so large a proportion of young mothers; and if high death-rates at each age were not masked by the large percentage of men and women in the vigor of youth.

The calculated genetic rate, therefore, is not the statement of an objective fact, any more than a discounted note equals its face value. It is simply a quantitative expression for the consequences of a supposition, namely, that a population like that of New York City in 1920 would probably show some such tendency, if deductions were made for its unusual composition. For scaling down its excrescences, registration-area experience can be used as a reasonable basis of measurement.

In 1790 the population of New York was 49,401; in 1920 it was 5,620,048. That is an increase of 114 times at an average rate of .037 per annum, which doubles the number in nineteen years. See Chart II, line 1.

Now if we apply the crude genetic rate for 1920 to the local population in 1790, within 130 years their offspring would amount to about 190,000 (less than four times the base).¹⁰ If we apply the adjusted rate, it yields about 90,000 (less than twice the original number).¹¹ In other words, if the 1920 rate of natural increase had prevailed, the early inhabitants of New York might have produced about $3\frac{1}{2}$ per cent of the recent population. Or, if this performance is discounted for favorable marital composition, they might

¹⁰ See line 2 in Chart II.

¹¹ Line 3, *ibid.*

claim credit as ancestors of only sixteen persons in every thousand in the city. Obviously immigration accounts for most of the growth.

The total movement of city population may be likened to the course of a ship sailing down a river, propelled by engines, sails, and the current. If we compare migration to the flow of the stream and regard excess births, due to a favorable proportion of mothers, as the pull of the canvas, then adjusted genetic rates represent the

CHART II
POPULATION, NEW YORK CITY

- 1 CENSUS
- 2 GENETIC RATE
- 3 ADJUSTED " 1920

1790

1920

speed due to the motors alone. Cities appear to make rapid headway from the push of these external forces rather than from exceptional vital energy developed within. We may say that cities transform more physical power for social use than they generate.

Applying this comparison to Chart II, we may regard it as the log of the good ship New York City for a thirteen days' run. Then the upper line, 1, represents her speed throughout the voyage. The distance between lines 1 and 2 shows the rate of drift due to favoring currents. The interval between lines 2 and 3 indicates acceleration by favorable winds, as estimated from their velocity during

the last night watch. The slant of line 3 measures the duty of her engines, as tested by counting the revolutions of her propellers for a few hours. Now if this test can be applied to her performance throughout the trip, the old boat floated a farther distance than she could have made by her own headway within three months. Interpreting these apocryphal days in terms of years, the figures mean that, at the unaccelerated genetic rate, the city of New York would not have produced the population enumerated here in 1920 within a thousand years after 1790.

Take as another example a young city of rapid growth. In 1870 Seattle had a population of 1,000; in 1920 it numbered more than 315,000—a turnover of 286 times within fifty years. Clearly this increase far surpasses ordinary rates of human fecundity.

If the age composition of this population in 1920 is compared with that of a stationary group of the same size maintained by births only and diminished by death alone,¹² striking differences appear. See Chart III.

TABLE II

	Current Population (Percentage)	Stationary Group (Percentage)
Under 20 years	29	33
20 to 50 years	59	42
Over 50 years	12	25

Here again is evidence of extensive urban immigration.

The large proportion of people between the ages of twenty and fifty should yield a low crude death-rate and a high crude birth-rate for the city. As a matter of fact the average birth-rate for the years considered was 19, and the death-rate, 10, leaving an apparent genetic rate of 9 per mille per annum. In comparison, our imaginary static population would have a birth- and death-rate of nearly 17.57. Evidently Seattle has been more successful in maintaining life than in producing it.

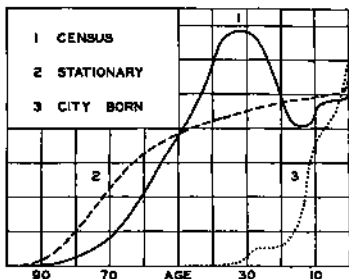
If we consider the number of persons born in the city and surviving at mortality rates for 1920,¹³ we find that about 24 per cent

¹² Seattle life-table calculated from deaths registered in 1919-20, and age distribution of the fourteenth census.

¹³ See line 3 in Chart III.

of the last census population might have been produced locally.¹² However we are confident that this figure represents the maximum. Only within the last twenty years have annual births equaled the

CHART III
POPULATION, SEATTLE, 1900



population under one year of age. Many young children have recently come to the city, and others born therein have moved away.¹³

The data presented indicate how large is the migratory population of urban centers. The facts concerning genetic rates show that city mothers in general have not been producing their quota of successive generations. When adjusted by standard experience, city

¹² Approximately the proportion of those born in the state (85 per cent), as given by the fourteenth census. It is estimated that 55 per cent of the population in 1900 moved into the city after 1900.

¹³ Comparing 1900 returns with our figures for surviving local births, we find the following net migration:

	Census	Surviving	Net Migration	Proportion
Under a year	2,542	21,549	-19,007 (75%)	27.7 per cent of births, compared
Two to 14 years	3,600	20,000	-16,400 (46%)	42.5 per cent of population added

death-rates are higher, and their birth-rates lower, than crude figures disclose. Only by the calculation and use of specific local mortality and natality tables can we discover the actual trend of life in these expanding areas of intense social pressure.

In conclusion, the following table and chart are presented to illustrate the use of specific birth-rates for analyzing and comparing tendencies of natality in a typical city. Data for Washington are readily segregated in federal statistics because the urban

TABLE III
ESTIMATED BIRTH-RATES

<i>All Classified</i>					
District of Columbia	2197	3405			
Registration Area	1328	3212			
District of Columbia/Registration Area	85	106			
<i>Native White</i>					
District of Columbia	1887	3153			
Registration Area	1176	3107			
District of Columbia/Registration Area	92	105			
<i>Foreign White</i>					
District of Columbia	1528	3166			
Registration Area	1789	4438			
District of Columbia/Registration Area	81	76			
District of Columbia	1024	3634	1713	2951	2905
Registration Area	1436	3309	4157	1400	2681
District of Columbia/Registration Area	71	110	79	56	49

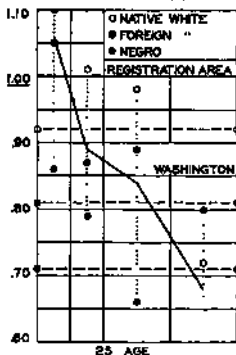
District of Columbia is a unit of enumeration, like a state. The table is self-explanatory, and serves to interpret the graph. The latter is simply a spatial representation of the $\frac{\text{District of Columbia}}{\text{Registration Area}}$ values in the table, arranged to show their interrelation.

In Chart IV all rates for the registration area are taken as unity, and divergences of local rates from this common base are reckoned in percentages. If the reader remembers that each several rate for Washington is compared with its own corresponding value for the larger area, its relative position can be located at a glance. Thus, beginning at the upper left-hand corner, we find that in the

District of Columbia the birth-rate for married colored girls between the ages of fifteen and twenty averaged 10 per cent higher than the rate for the same class in the whole area. Continuing downward to the right, we see that the Washington rate for all three

CHART IV

BIRTH-RATES, WASHINGTON, 1918-20



classes of married women between twenty and twenty-five years was 11 per cent below par; that for all classes of married women between fifteen and forty-five it fell 15 per cent; and for all foreign white wives it was only 81 per cent of their normal expectancy.

The graph shows clearly how great the proportionate difference is for each population class, and indicates (by the broken diagonal line) a tendency for such divergence to increase in a negative direction with the age of the mothers. Moreover, it appears (from the

(dashed lines) that at this time in Washington the foreign-born white and Negro married women as a whole fell below their respective registration-area natality norms more markedly than did native white mothers.

Comparison of similar or divergent tendencies in other cities would be interesting and instructive. Further differentiation of groups and correlation of their vital indexes with local circumstances might lead to better understanding of the direction of human development in urban centers. This paper is presented with the hope that it may stimulate more careful study of vital rates and suggest more accurate methods of measuring their trends.

SOME ECONOMIC FACTORS IN THE DETERMINATION OF THE SIZE OF AMERICAN CITIES

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ABSTRACT

Some economic factors in the determination of the size of American cities — From data for 1910 and 1920 on the population of cities and on the value of manufactures, value added in process of manufacture, value of raw material, wages paid, primary horse-power, and number of workers engaged in manufacture a correlation can be established between each of these factors and size of city, ranging from coefficients of .45 to .52 for primary horse-power to coefficients of .43 to .46 for value of manufactures, value added, and value of raw material, and reaching the highest correlation in the case of wages and number of workers, with coefficients of .72 to .75. Correlations for other years might show changes in these relations. The correlations between population and these measures of industry seem to increase as the size of the cities is

The particular economic factors here dealt with are certain measurements of industry used in the United States census of manufactures: the value of manufactures, the value added in the process of manufacturing, the value of the raw materials used, the aggregate of wages, the amount of "primary horse-power." Other economic factors, such as various measures of commerce and trade — bank clearings, car loadings, tonnage of freight by land or water — are not considered, though their pertinence is not denied. This study undertakes to discover the degree of correlation between the size of urban populations and these various quantitative aspects of industry. Of course there is a causal relationship between commerce and industry. No industrial city consumes all of its own manufactured goods, nor produces all of its raw materials. It must therefore have commerce with the outside; and of course the mere handling of its own products for local consumption occupies numbers of workers. Hence the commercial factor in the determination of urban sizes calls for analysis too, in so far as data are available.

The method used in this study is that of the utilization of the

Pearson correlation coefficient and of the correlation ratio. But before discussing the results of the study certain facts of a purely statistical nature must be touched on.

A. THE TYPE OF THE DISTRIBUTIONS

If the cities of the United States with 2,500 inhabitants and over in 1920 are classified according to size, the largest class is between 2,500 and 5,000—nearly half of all of them; slightly over one-fourth are between 5,000 and 10,000, about one-sixth between 10,000 and 25,000, and less than one-twentieth between 25,000 and 50,000. Graphically they fall into a reversed *J* curve, which tends to be asymptotic with the *X*-axis. This study is limited to those 10,000 or over in size; in the 1910 census no cities of over 100,000 are considered; three coefficients are worked out for cities of over 100,000 in 1920; the remainder are limited as for 1910. This limitation is deliberate. The largest cities, because of their extreme size and small number, would have too great an influence upon the coefficients to permit a fair conclusion for cities as a whole.

In the cases of the cities of 10,000 and over, distribution of each of the measures of industry is found to fall into this same general reversed *J* type, the frequency of the group of lowest values being in all cases larger, and in most cases very much larger, than that of the next group of larger values.

The problem of correlation by the use of the product-moment method is considerably complicated (at least in interpretation of results) by these facts. The reliability of the Pearson *Y*, as measured by the probable error, is based on the assumption of at least a rough approximation of the two variables to a normal or Gaussian distribution. It is clear that in the case of this material this assumption is entirely untenable. A similar case, however, is found in the fact that nearly all the economic statistics involving the use of correlation in that series (as was pointed out by Professor Persons in his presidential address before the American Statistical Society in 1923) must be interpreted with great care, because another fundamental assumption, that of random selection, is obviously not tenable there.

Naturally, then, the correlation tables reflect the type of the

original distribution. The cells of the table containing the lowest values of X and Y contain an overwhelmingly large proportion of the cases. As the values increase the cases become relatively fewer in both X and Y directions, and empty cells are more numerous; the table tends to spread out in a rough fan-shape.

This type of distribution tends also to introduce a factor of exaggeration in the coefficients due to the undue importance which cases at the extremes have in determining the value of the product moments. Moreover, because of the concentration of the cases in the smaller-value classes, the means are located near the smallest values of the distributions instead of near the middle of them; the great mass of the cases is located in the positive quadrants of the tables. For similar reasons the standard deviations tend to be large, and so to neutralize the high positive values of the product-moments.

B. LINEARITY

What significance linearity of correlation has in the case of non-normal distributions is difficult to say. With few exceptions the points indicating the mean values of X (population) for the several values of Y (the other variable) tend to lie along straight lines through the more dense sections of the tables; but at the extremes they turn more or less sharply in a positive Y , and sometimes also in a negative X , direction. In other words, the distribution tends to be linear throughout the great mass of the cases, and becomes non-linear where the extreme cases control that are not infrequently quite irregular in location. Table I shows that the correlation ratios differ from the correlation coefficients by an amount sufficiently great in most cases to indicate non-linearity of correlation, when the entire table is taken into consideration.

Having raised these questions as to the reliability of our data, we have next to consider what the *prima facie* results are.

The correlation coefficients in Table I show relatively slight difference between 1910 and 1920. They are great enough, however, to warrant us in stating that the results there obtained are not necessarily immutable laws of the interrelation of population and these several measures of industry. Analysis of the figures of earlier or of future censuses may reveal quite different correlations.

The correlations as a whole (neglecting their division by classes) fall roughly into three size classes; "Primary horse-power" seems clearly to be the least correlated with size of cities, and is in a class by itself. The correlations of population with "value of manufactures," "value added," and "value of raw materials" are closely grouped, ranging from .65 to .68. Two other pairs, "wages paid," and "all workers in manufacturing" form a natural class, ranging from .71 to .75. Taking into consideration, however, the qualifications of the use of the Pearson coefficient in non-normal distributions, it is best to be cautious about drawing conclusions from the differences between the values of r for the last two classes. The

TABLE I

CITY POPULATIONS BY INDUSTRY IN POPULATION, 1910 AND 1920

factories	349	630	66±.08	66±.07	74±.01	77±.01
II Population Value added	631	647	66±.08	66±.07	71±.01	72±.01
III Population Value raw material	...	580	...	65±.08	...	77±.01
IV Population Wages paid	609	666	75±.01	71±.01	77±.01	73±.01
V Population Primary horse-power	...	519	566	46±.08	51±.01	53±.01
VI Population All workers in manufacturing	...	525	650	73±.01	78±.01	74±.01

fact that the whole population of a city includes "all workers in manufacturing" may account in part for the correlations of .73 and .72; moreover there is probably a high correlation between "all workers in manufacturing" and "wages paid." This suggests the advisability of the continuation of this study in the direction of the use of multiple and partial correlation coefficients.

Table II reveals certain data for 1920 not computed for 1910. The first three pairs of correlation coefficients give us the opportunity of contrasting the upper and lower halves of the population distribution in the correlation table. In each of these pairs we see that the correlation for the smaller cities, which are so much more numerous, is definitely lower than that for the entire group of those 10,000 to 100,000. The relatively few cities above 50,000 in population pull the coefficient up very notably in each case. This is

due to two facts: they are relatively far from the means of the correlates (value of raw material, of wages, amount of horse-power); and they lie in general in the positive *Y* direction from the regression line that would be determined by only the data for cities under 50,000.

This general tendency is emphasized when we consider the fifty cases (excluding the three largest and Washington) above our arbitrarily chosen limit of 100,000 population. Here the correlation of all is .90, but for the highest group of twenty-five it is .88,

TABLE II

THE EFFECT OF RANGE OF SIZES OF CITIES UPON THE SIZE OF THE CORRELATION COEFFICIENTS

Pairs of Variables	Range of Population	Correlation Coefficients
Population and value of raw material	{ 10,000-100,000	.83±.01
	{ 10,000-50,000	.51±.03
Population and wages	{ 10,000-100,000	.71±.01
	{ 10,000-50,000	.50±.02
Population and horse-power	{ 10,000-100,000	.51±.02
	{ 10,000-50,000	.37±.03
Population and value of manufactures	Over 100,000 (excluding New York, Chicago, Philadelphia, Washington)	.90±.01
Population and value of manufactures	Twenty-five largest	.88±.03
Population and value of manufactures	Twenty-five next largest	.36±.12

and for the lower twenty-five is only .36. The extreme lowness of this figure as compared with the .68 obtained for all cities 10,000-100,000 is hard to interpret. The small number of cases weakens the reliability of both these figures, however.

It is difficult to draw any final conclusions from the figures of this last table. The mathematical limitations on their reliability are obvious. But since we are forewarned on this point, it may be fair to say that on the face value of the coefficients we are at least justified in suggesting the following deduction:

The correlation between population and the several measures of industry seems to increase as the size of the cities increases, and that hence the industrial factors are more potent as the size of the city increases.

THE URBAN EXPECTATION OF LIFE IN 2000 A.D.

ABSTRACT

The urban expectation of life in 2000 A.D.—The expectation of life has steadily increased at an accelerating rate until now, for the registration area, it is about 64 years. If the rate of gains in life-expectancy should follow a regular curve along its present tendencies the expectation of life at the year 2000 would be made over 100 years. The plausibility of such continued increase is based on the general tendency toward acceleration of man's power to control his environment, the rapid recovery of the loss in expectation of life resulting from the war, the success of medical science in coping with diseases of later life, and the continued activity in medical research.

If the length of human life continues to increase at the rate indicated by the experience of the past three centuries the expectation of life of babies born in the year 2000 will be over 100 years.

Reliable life-tables are available for no earlier period than the sixteenth century, in Switzerland. Outside of Switzerland the earliest authentic estimates of expectation of life date from the early nineteenth century in France and Sweden. As more recent decades are reached, life-tables become available for increasing numbers of countries. For the United States the expectation of life in Massachusetts for the year 1855 has been reliably calculated. The general registration area furnishes no such table for any date previous to 1901. For dates since 1912 expectations of life for foreign countries are not available.

A compilation of the expectations of life in various countries according to periods of time makes it possible to draw certain tentative conclusions as to the probable future trend of life-expectation. Since the data in general are drawn from countries with predominantly urban populations, and since the most recent data relate to the United States registration area, which includes the most thickly settled section of the country, and data from the industrial-policy experience of the Metropolitan Life Insurance Company, which includes almost, if not entirely, urban population, it is safer

to regard the conclusions as applying to urban centers rather than to the United States as a whole.

From a study by Dr. Louis Dublin¹ and investigations by the writer it appears that the trend of expectations of life has been steadily upward since the sixteenth century. The expectation of life in Switzerland has risen from 21 years in 1550 to over 50 years in 1910. Other countries all show a similar trend. Not only have the expectations been increasing, but the increases in expectations have also been accelerating. Before 1875 the average gain per decade was about .6 years; since 1850 the gain has averaged 3.2 years per decade, or a rate of progress four times as great as that in the earlier period.

This radical upward sweep of the curve began just after the demonstration of the germ theory of disease in 1865. From 1901 to 1925 the expectation of life in the original registration states increased from 49 years to about 58 years, or at a rate of 3.7 years per decade. With reference to the lower wage-earning groups in the urban population of the United States, the Metropolitan Life Insurance Company experience with its 16,000,000 industrial policyholders is significant. Between 1911-12 and 1924-25 the expectation of life at the age of ten for such white policyholders has been raised from 48.1 years to about 54.3.² This indicates that the urban expectation of life, under the conditions provided for these 16,000,000 policyholders, was being extended at the rate of 4.8 years per decade.

On the basis of these trends what expectation of life is likely to be attained by the year 2000? Four different hypotheses are defensible. The first is that our civilization is likely to break down between now and 2000 A.D., with a resulting disastrous setback in life-expectancy such as has apparently occurred in previous dark ages. Here is not the place even to summarize the arguments pro

¹ *The Possibility of Extending Human Life*. New York: Metropolitan Life Insurance Company, 1912.

² This figure is my own estimate, based upon data published by the company. The 1911-12 expectation as given by the company was 51.2. The death-rate for 1924 was the lowest in the history of the company, and for the first six months of 1925 was as low as for the corresponding period in 1921, which was the previous record.

and can relative to this hypothesis; I can only state my own belief that this outcome is unlikely.

A second hypothesis might be that the possibilities of reducing the death-rate have been about exhausted; that the control of infectious diseases, the reduction of infant mortality, and the effects of improved standards of living have used up the easier reductions in death-rates, and that from now on, while further improvement is still possible, nothing as spectacular as past gains can be expected. On this hypothesis decreasing gains in life-expectation may be expected, with a gradual approach to an upper limit at, say, 65 years.

A third hypothesis might be that medical science has now found its stride, and that further gains in life-span may be expected at about present rates. Under this hypothesis if the gain of 3.7 years per decade which has been achieved in the original registration states of the United States were carried forward until 2000 A.D., the expectation at that date would be about 87 years.

The fourth hypothesis would hold that not only the present rate of gain in expectation can be maintained, but that the present rate of increase in the rate of gain can be carried on, and even that the upward sweep of the curve will continue to accelerate. If present increases in the rate of lengthening of the life-span were to continue, about .44 years would be added to the gain each decade; in 2000 A.D. the span would be lengthening at about the rate of 8 years per decade, and the expectation of life at birth would have reached about 104 years. If the line of gains in life expectancy were to follow a regular curve along its present tendencies rather than a straight line, the expectation of life at the end of the present century would be much over 100 years. Indeed, such a curve forecasts emphatically the practical elimination of disease and of old age through scientific discoveries in the next few centuries.

That this fourth hypothesis is the most plausible one is the belief of the writer. This belief is based upon facts which can only be summarized here:

1. The tendency for the past million years has been toward accelerating increases in man's power to control his environment. This is conclusively shown by the study of the cutting tools used by man from the Pliocene age, hundreds of thousands of years ago,

up to 1915. In a more definitely measurable way this acceleration is obvious in such variables as the speed with which man has been able to move, the rapidity with which he has been able to make copies of a message, the length of the span over which he could erect a bridge, the speed with which new inventions have been diffused over the world, and the distance at which one man could kill another. Curves drawn to represent any one of these accelerating developments will suggest the same upward sweep which is evident in the line representing gains in expectation of life.

2. The world has already regained the loss in expectation of life resulting from the war. The United States census volume on mortality statistics for 1922 gives death-rates for the United States, Australia, Austria, Chile, France, Germany, Japan, New Zealand, Spain, Sweden, and the United Kingdom for a series of years. The average of the best years before 1918 in these respective countries is 16.2 deaths per 1,000 of population. The average of the respective best years since 1918 is 16.3 deaths per 1,000. This is the case although data for 1921 and 1922, which were the healthiest years for other countries, were not yet available for Germany and Spain.

3. Although most of the gains of life-expectancy before 1910 were due to prevention of deaths in the earlier age periods, since that time the expectation of life for older men and women has ceased falling and started to increase. Medical science is beginning to cope successfully with the diseases of later life.

4. Instead of showing signs of having used up the major possibilities in preventive medicine, research in this field is making new major discoveries which bid fair to eclipse past attainments in life-saving. The discoveries relating to internal secretions and to the functions of vitamins are just beginning to be exploited. An antiseptic many times as powerful as any in past use has very recently been discovered. Important progress is being made in relation to cancer and diseases of the heart and blood vessels—two of the most serious causes of death in later life. The potential immortality of the cells of the body has been demonstrated. Not only are such discoveries being announced with increasing frequency, but new research laboratories are constantly being opened, new apparatus and new technique are being discovered and brought into use, an in-

creasing number of trained investigators is available, and unprecedented funds are being placed at the service of scientists in this field.

In planning for the future of society sociology must take into account the unquestionable fact of accelerating material progress and, in particular, must recognize the probability of the continuation of such progress in the extension of human life. We may predict with more certainty than that with which Jules Verne predicted the submarine, or Bacon the automobile and airplanes, that in the year 2000 A.D., unless we wreck our civilization before that date, many a baby will be born with two hundred years or more of life before it; and that men and women one hundred years of age will be quite the normal thing, but instead of being wrinkled and crippled they will still be in their vigorous prime.

THE STATISTICAL RELATIONSHIP BETWEEN POPULATION AND THE CITY PLAN

ABSTRACT

The statistical relationship between population and the city plan—Statistical formulas concerning problems of city planning may be established for the distribution of incorporated communities into groups having certain limits of population and for the distribution and size of the communities within any group. Within any community the average population density with increasing distance from the center of greatest activity has been found to have a relationship to the normal frequency curve. On the basis of past experience, the population growth for the future may be estimated. Formulas may also be worked out for the relation of population to the street car "riding habit," the number of persons in each automobile, the number of business establishments required to serve each 1,000 of population, the number of industrial wage-earners, the area of industrial land per worker, and other factors. All of these formulas can be of help to city planners in determining the commodities needed to serve a city at present and to care for future growth.

Population problems as they are related to regional and to city planning naturally group themselves into three general classes, relating respectively to population distribution, population growth, population economics.

A. POPULATION DISTRIBUTION

If the incorporated communities in the Continental United States are arranged in groups the limits of which start with 2,500 and are doubled with each step (2,500 to 5,000, 5,000 to 10,000, 10,000 to 20,000, etc.), it will be found that the numbers in each group are related in precisely the same way as are those given by the mathematics of probabilities for sequences of different dimensions in the tossing of a coin or the drawing of white balls from a bag which contains large but equal numbers of black and white ones. This is shown in Table I, but is especially evident when the quantities are plotted logarithmically.

That this relationship is not peculiar to the 1920 census distribution is seen from the figures for the two smallest groups and

for the totals for the three preceding decades compared with the mathematical frequencies (see Table II).

TABLE I
NUMBERS OF COMMUNITIES OF GIVEN SIZE COMPARED WITH CHANCES OF
DRAWING SELECTIONS OF CORRESPONDING DIMENSIONS

Population Groups		Number of Communities Placed in that Class	Order or Sequence	Chances of Drawing Selection of Size Given or Less Than
Lower Limit	Upper Limit			
2,500	5,000	1,370	1	1,373
5,000	10,000	791	2	692
10,000	20,000	386	3	346
20,000	40,000	174	4	174
40,000	80,000	96	5	87
80,000	160,000	45	6	44
160,000	320,000	22	7	22
320,000	640,000	11	8	11
640,000	1,280,000	5	9	5
1,280,000	2,560,000	2	10	2
2,560,000	5,120,000	0	11	1
5,120,000	10,240,000	1	12	0
Total		5,737		

TABLE II
NUMBERS OF COMMUNITIES OF TWO LOWEST-SIZE GROUPS FOR FOUR DECADES
COMPARED WITH CHANCES OF DRAWING SELECTIONS
OF CORRESPONDING DIMENSIONS

Census Date	Total Number of Communities of 2,500 and Over	Numbers of Communities		
		Between 2,500 and 5,000	Between 5,000 and 10,000	Total Between 2,500 and 10,000
1890	2,737	1,319	731	2,050
1900	2,513	1,206	691	1,897
1910	1,801	893	450	1,343
1920	1,419	716	339	1,055
Census Date	Total Number	Numbers of Selections or Theoretical Frequencies of		
		1	2	Total or Expected 1,000 +
1890	2,737	1,305	806	2,111
1900	2,513	1,216	579	1,795
1910	1,801	940	450	1,390
1920	1,419	714	337	1,051

On the basis of this relationship it is possible to develop a formula which will give the distribution and size of the communities in

any group. In this manner the size of the community which comprises the single member of the largest group can be computed. In logarithmic form the formula is

$$\log P = \log N + \log a - \frac{1}{2} \log r$$

in which P is the population of the largest city, N is the total number of all communities larger than a , which is the minimum size of community considered (in this case it is 1,500).

Table III gives the result of computations for four decades.

The distribution of population among communities of different sizes having been examined in its relation to mathematical probability, it is interesting to turn to the distribution within any given aggregation. Population density corresponds to the mathematical

TABLE III

THEORETICAL SIZE OF LARGEST CITY COMPARED WITH ITS ACTUAL POPULATION

frequency of distribution of shots on a target, for example. A curve which shows the average population density with increasing distance from the center of greatest activity should therefore have some relationship to a normal frequency curve. An effort was made to fit such a frequency curve to several density curves, with astonishingly satisfactory results. Only immaterial differences were disclosed in the fit of the curves for Brooklyn, for 1910, for 1 to 5½ miles from the center; Detroit, for 1910, for 1 to 4½ miles; Toronto, for 1914, for 1 to 4½ miles; Toronto, for 1899, for 1 to 3 miles; Ottawa, for 1911, for ¾ to 1¾ miles.

The limits are, respectively, the point of maximum density (which varied from fifty to one hundred persons per acre) and a point where the average density was below ten per acre.

B. POPULATION GROWTH

If the number of communities over 1,500 is assumed for future dates, then the formula for the maximum aggregation can be used

to estimate future populations. It is found that a practically uniform rate of increase accrued during four decades in the number of incorporated places which exceeded 2,500 in population. The past forty-year average rate was computed and projected uniformly into the future. The population of the largest aggregation was computed from the formula already given, and by the application of a ratio determined from past experience the future population of the New York region was estimated. It is given in Table IV, which also includes estimates derived by a system of ratios applied to what is believed to be the maximum probable future population of the United States.

TABLE IV
ESTIMATED POPULATION OF THE NEW YORK REGION

DATE	POPULATION BY METHOD OF	
	Probabilities Applied to Total Number of Communities over 2,500	Ratios to Total United States Population
1930	9,700,000	9,670,000
2000	12,200,000	12,700,000

The methodology underlying the application of ratios is as follows:

- 1 The future probable maximum population of the United States was estimated on the basis of United States Department of Agriculture data as to food production (300,000,000).
- 2 The future population of the country was estimated for each future census date on the basis of such a uniformly decreasing rate of increase as would produce the assumed ultimate total.
- 3 The past ratio to the population of the whole country was determined of the total population of all communities, each of which possessed at each census date over 2 per cent of the population of the country.
- 4 This curve of ratios was projected into the future (an asymptote being clearly indicated).
- 5 The probable future ratios were applied to the estimated population of the country to find the population of the "over 2 per cent" group.
- 6 The past ratios of the population of the New York region to the "over 2 per cent" group and this curve of ratios was projected into the future (it had become a constant about 1870).

7 The future ratios were applied to the total for the "over 1 per cent" group to find the future probable population of the New York region. (The results are shown in Table IV.)

This method is applicable to any community, but it must be understood that the possible percentage variations above or below the estimated results may be expected to increase as the size of the community decreases.

C. POPULATION ECONOMICS

Many factors of everyday life have been found to bear a relationship to the populations of communities. The street car "riding habit," the number of persons to each automobile, the number of business establishments required to serve each 1,000 population, the number of industrial wage-earners, the area of industrial land per worker, are factors which largely depend upon economic factors applied to population numbers.

For example, the riding habit on trolleys in cities throughout the country about 1910 averaged in accordance with the formula:

$$\text{Riding habit} = 7.56 \text{ times (population exponent } 0.51)$$

Another example as to the relationship which has existed between automobile registration in the whole United States and the population is given by the formula:

$$\text{Total registration} = \text{total population divided by } (4.25 \text{ plus } e \text{ exponent } 1.45 \text{ times the date in question subtracted from } 1916)$$

This formula indicates that the saturation point of automobile registration is to be when there is one car for each 4.25 persons.

Since 1850 the number of industrial wage-earners in its relation to total population has been closely approximated by the formula:

$$\text{Wage-earners} = \text{population divided by [the sum of } 0.133 \text{ plus } (0.134 \text{ divided by } e \text{ with an exponent } 0.0444 \text{ times the date in question minus } 1840) \text{]}$$

This formula indicates that the percentage of industrial wage-earners will eventually become equal to one divided by 13.3, or 7.5 per cent.

A complicated formula was reported to the late International Garden City and Town Planning Conference which relates the economic average residence-building height to the population of the community.

APPLICATIONS TO CITY PLANNING

These formulas are simply examples of many mathematical relationships which have been disclosed by study. How such data can be employed is illustrated in the few succeeding paragraphs.

If the future size of any community is estimated and the probable distribution of its population within the community is assumed, from such statistical studies as those described above, then it is not difficult to draft a zoning ordinance as far as it relates to building height or bulk—assuming uniform topography.

With population density and distribution known, the "average length of haul" on transit lines can be computed, and with the riding habit known from such a formula as that quoted above the capacity of a proper transit system can be determined.

Formulas for the future number of industrial wage-earners in any region can be derived and, when combined with data as to land and building area required per worker, will give the areas which must be set aside for industry when zoning a district.

With zone boundaries and conditions established scientifically it is not difficult to devise a street and a transit system capable of handling the expected traffic without congestion. Conversely, when the problem involves the fixation of building bulk and height limits, the population which can be accommodated is fixed and zoning conditions can be adjusted to fit an existing street system.

Such data and application to actual conditions, if carried sufficiently far, will create a science of city planning which should move hand in hand with the art, and the psychological, sociological, and political aspects can and should be similarly analysed and made to contribute their quota toward a complete solution of the great modern human problem.

THE RATE OF GROWTH OF CERTAIN CLASSES OF CITIES IN THE UNITED STATES

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ABSTRACT

The rate of growth of various classes of cities in the United States.—The rate of growth of cities is important to know in estimating future tendencies and for and in city planning. For cities in the class of 25,000 population the average decennial rate of increase from 1890 to 1920 is 42.3, the simple average is 55.7, and the median is 28.4. For cities of the 100,000 class the average for 1890 to 1920 is 32.9, the limited average is 34.2, and the median, 30.0. For the 500,000 class the average from 1890 to 1920 is 26.5, the weighted average is 36.2, the limited average is 27.4, and the median is 26.7.

The three classes of cities comprised in this study are those of 25,000, 100,000, and 500,000 population. The latter class is not represented in the table (Table I) or curves (Fig. 1), since there were too few of such cities for classification.

So far as I know the rate of growth of these classes of cities has not been established and published. The census of 1910 shows that the distribution of our national population by classes of cities and rural districts differs somewhat from that of 1900. But this gives no clue to the rapidity of gain of the various classes, since each class is treated as a whole, irrespective of the number of cities in each class, and since, further, the country is included.

There is a certain practical importance attached to knowing the rate of growth of different classes of cities. As an illustration of this I may refer to my own needs at the present time. I have been asked to discuss the probable future of the population and industry of my own state. This involves a knowledge of the increase of the urban population, among other things. It also involves making an estimate of the growth of particular cities. Any justification for hamarding a guess concerning the future population in general or particular must rest on well-attested rates of growth in the past.

It is conceived that such a line of study might also be of some

consequence in the field of city planning for coming cities. In planning for relatively small cities it is always a question as to how extensive the plans should be, whether partial or complete, and in any case what their nature should be. To be able to estimate the probable future growth of the city in question might be of considerable assistance in deciding on the kind and extent of plan it were advisable to advocate.

In the present study I have worked out the rate of increase of each of three classes of cities for the entire period covered and for each decade and for all the cities of all classes for all decades, ex-

TABLE I

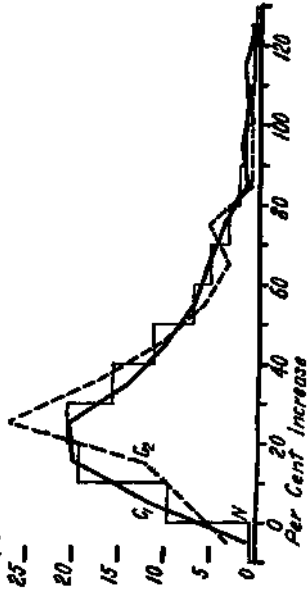
AVERAGE RATES OF INCREASE OF CITIES OF THE UNITED STATES BELONGING TO THE
25,000 AND 100,000 POPULATION CLASSES
IN DECADES 1890 TO 1920

Decade Ending	25,000 CLASS				100,000 CLASS			
	Average	Rate	Limited	Average	Average	Rate	Limited	Average
	No.		No.	Rate	No.		No.	Rate
1860	9	73.4	4	33.9	7	106.6	4	28.2
1870	15	30.4	12	23.2	8	67.5	5	36.5
1880	24	37.5	18	33.3	16	47.0	13	44.7
1890	34	42.4	27	25.8	21	46.5	16	40.0
1900	52	37.6	40	35.0	38	50.1	30	33.6
1910	67	26.4	58	22.8	50	41.7	44	32.8
1920	71	33.2	58	32.1	71	28.6	61	29.3
Total	272	40.3	213	31.7	219	52.9	175	35.3
Median		28.4				30.0		

cept that the rate of increase is given in the census of 1920 for all cities having a population of 25,000 or more in 1920 for the last two decades. The accompanying table (Table I) presents some of the results. It gives the simple average and also the limited average for the 25,000 and the 100,000 classes for each decade and for the whole period. It also gives the median for each class for the entire period. The class limits of the different classes were: for the 25,000 class, 20,000 to 24,999; for the 100,000 class, 50,000 to 149,999; for the 500,000 class, not represented in the table, they were 400,000 to 599,999. The limits had to be widened in the case of the larger cities in order to supply enough cities for representative purposes.

The decennial simple average rates of increase for the 25,000

Githas (%)



class range from 30 to 73; those of the 100,000 class, from 28.6 to 108.6. The decennial limited average rates were secured by taking the average of all rates of increase from 10 to 74. These range from 32.1 to 35.8 for the 25,000 class of cities, and from 28.2 to 44.7 for the 100,000 class. For the 25,000 class the average of all decades from 1850 to 1920 is 40.3, the limited average is 33.7, and the median is 28.4. For the 100,000 class the average is 52.9, the limited average is 35.2, and the median is 30.0. For the 500,000 class of cities the average is 36.5, the weighted average is 36.1, the limited average is 27.4, and the median is 25.7. It will be a matter of purpose and judgment as to which of these averages should be used, or whether, in the case of an exceptional city, some more direct method of establishing its probable future growth will not be resorted to.

Because of the large number of cities in each of the two classes of cities, 25,000 and 100,000, it was possible to construct tables of percentages based on class ranges of 10. The classes ranged from —20 to —30 to over 200. But there were so few above 130 as to render it not worth while to try to extend the curves beyond that point.

Perhaps the curves (Fig. 1) require a word of explanation. C_1 represents the 25,000 class of cities, C_2 the 100,000 class; and N the normal curve when put on a geometric basis. The logarithmic normal curve has recently been established by my colleague, Professor G. R. Davies, and an account of it will soon appear in the *Journal of Statistics*. It is seen that C_1 corresponds very closely to the normal curve, and that C_2 does so for the most part, though to a less extent.

POPULATION MOBILITY AND COMMUNITY ORGANIZATION

ABSTRACT

Population mobility and community organization—A study of six communities in the Borough of Manhattan revealed a general movement toward Queens and, to lesser degree, toward Bronx, Brooklyn, and Jersey of the older immigrant groups. Their places are being taken by more recent immigrant groups. The desire for better living conditions and the encouragement of business motivate the movement. Community institutions have found it necessary to change the character of their work to fit the needs of the changed population groups.

SOURCES AND METHOD

This paper is written from a portion of the material gathered in a three-year study by the Community Committee of community organization in New York City. The compilation of population figures has been made by Miss Mary Johnston from the census figures of 1920. Six communities in the Borough of Manhattan were selected because they possess well-established community organizations and present clearly some of the effects on the community of a changing, particularly a decreasing, population. Those communities are: (1) Bowling Green, at the southern tip of lower Manhattan, west of Broadway, with 10,654 inhabitants; (2) Greenwich, extending along the Hudson from Canal Street to Fourteenth Street, with 101,592 people; (3) Clinton, west of Fifth Avenue from Fortieth to Fifty-ninth streets, of 99,170 population; and on the eastern strip of the island (4) the Lower East Side, from the Battery nearly to Houston Street, numbering 340,949 persons; (5) Kips Bay, east of Fifth Avenue from Twenty-eighth to Fifty-ninth Street, with 105,744 people, and (6) Yorkville, east of Fifth Avenue from Fifty-ninth to Ninety-sixth Street, having a population of 285,773. Organizers of projects affecting each of these communities as a whole, at the head of non-sectarian and non-political organizations, each of whom has been active for more than ten years in his district, as well as social workers and school officers,

have been the source of opinions in this paper concerning results in community organization due to population changes. Access has been had to other studies, notably a careful one made by the Jewish Welfare Board, of changes on the Lower East Side.

POPULATION MOBILITY IN THE SIX DISTRICTS

1. Bowling Green, on the Lower West Side, decreased in population, from 1910 to 1920, 24 per cent. Most of this has been a decrease in the foreign white population from 53.2 per cent to 45.2 per cent. Native whites of native parentage increased from 10.6 per cent to 11.2 per cent of the district's total. In the sanitary districts in the lowest or southernmost section of the district the Irish, Turks, Italians, and Germans decreased 1,259, and the Austrians and Greeks increased 548. For Bowling Green, Irish, Germans, and the Turks are the older population, moving north and out of the district, while the Austrian, Greek, and Roumanian newcomers take their places.

2. Greenwich, just to the north, decreased less, or 17 per cent in population, native whites of native parentage increasing in proportion and the foreign whites decreasing 16 per cent. The Turks and Russians, decreasing in Bowling Green, are increasing in Greenwich, and the Greeks are increasing. Irish and Germans are leaving all parts of the district. Italians left the Italian colonies uniformly but decreased and increased unevenly in other sanitary districts. Again only three nationalities showed increases in numbers.

3. In Clinton, still to the north, the population decrease is still smaller (6 per cent), and the number of nationalities increasing is 9. There was an increase both in the number and proportion of the native whites of native parentage. The Irish and Germans left in large numbers and the Italians came into the district. The Irish and German decrease in percentages was greater in the tier farthest from the river, where business pushed hardest and the Italians came in fewest numbers. From the middle or residential tier Irish and Americans left in smallest percentages and Italians came in largest. Here business shoved people out and newer immigration displaced the old.

4. In the Lower East Side (again starting at the southernmost tip of Manhattan), there is a decrease of 25.3 per cent in total population and an increase not only in the proportion but also in the actual number of native whites with one or both parents foreign, showing the effect of dropping-off of immigration. Decreases included 46 per cent among the Russians, 36 per cent among the Austrians (pre-war groupings), 30 per cent among the Italians, 46 per cent among the Irish, and 61 per cent among the Germans. There were increases in only three nationalities: Greeks, Turks, and Canadians.

5. Kips Bay, on the middle east side, decreased in population only 4.8 per cent and showed an increase in proportion and number of native whites of native parentage, a decrease in the proportion and number of foreign-born whites. The greatest decrease was among the Irish (22 per cent) in the district from First to Third avenues and from Twenty-ninth to Forty-ninth Street. Into this district came the Greeks in largest numbers and also Italians. The Germans left from all parts of Kips Bay. There were seven nationalities that increased in numbers.

6. Still north of Kips Bay, Yorkville decreased only 1.5 per cent, and thirteen nationalities increased in numbers. Again native whites of native parentage increased in number and proportion. The Germans left from all sections of the district. The Irish decreased 4 per cent but they moved around in the district to their own advantage, leaving the less desirable territory east of Third Avenue. The Italians are coming in from the river to Third Avenue.

GENERAL TRENDS

The movement is universally northward and the native whites are increasing in proportion and, in the northernmost communities studied, in actual numbers, despite a population decrease. The Germans and Irish are leaving all these communities, but the Irish shift themselves into advantageous parts, while the Germans march out more evenly from all districts. The newer immigration, especially Italian, Austrian, Greek, and Russian, step into the sanitary districts vacated by the old. The lower part of Manhattan is a receiving station for immigration, and comparatively few national-

ties come at a time (three in Bowling Green and Lower East Side), but as we move north there are more nationalities increasing in number.

EFFECTS ON COMMUNITY ORGANIZATION

Universally organizers maintain that the successful of all nationalities are moving out of the neighborhoods. Usually it is the young folks who have made some money, can pay on a house, and who, with the help of the other money-earning children, can take the old folks and keep up the payments. They move for one main cause—to get better housing and to live in better neighborhoods. Practically no stimulation for the movement of an organized or deliberative kind can be found. The movement is toward Queens from every district, less to the Bronx, and still less to Brooklyn and Jersey.

It is a real movement, a general exodus, and has taken on large proportions in the last three years. Families that have been rooted for thirty years are moving from every one of these districts. The organizers report that the flow is toward the building operations. These people are coming back to clubs, churches, and social groups in their old neighborhoods, but they come less often than when they lived in the district. Henry Street Settlement has found it necessary to change the character of its club work in consequence. Hartley House, in Clinton, is changing deliberately the character of its work from service in clubs to boys and girls to one of providing facilities for new nationality groups.

In all districts but Bowling Green schools are losing in attendance and therefore in number of teachers. The good teachers see the handwriting on the wall and can get jobs most quickly, and the principals complain of the loss of the efficiency and morale built up in the teaching staff over a period of years. The spirit and methods of a school adjust to one nationality only by the time another comes along and necessitates further change.

Churches are "digging in," and even where their clientele moves they are usually succeeding in organization plans. One German church lost many members, other members moved, until a small congregation scattered over the Greater City owned the property. It was sold at twenty times the original cost, and the

small, scattered, but financially well-knit congregation moved four blocks to a new site which a real estate man says will be worth three times its cost in six months. Primary controls are often lost.

Business—button, jewelry, and other small factories—is shoving people out of the Lower East Side, less than the desire to better living conditions, but quite surely. Theatrical business is rapidly crowding Clinton. A police captain estimated his precinct at 100,000 residents and 1,000,000 floating population, largely theatrical people. The civic and social organizers say the actors won't help in anything local with time, money, or talent. In local affairs the residents are losing the old confidence based on support of neighbors. Garages are making inroads in the four upper communities. The neighbors call them dangerous and undesirable. Apartments and apartment hotels are supplanting two-family houses in Kips Bay and are bringing some people of better means to the neighborhood, but schools, churches, and civic workers maintain they give no appreciable help since they have interests outside their new neighborhood.

Population is changing in New York City as rapidly today as ever before, and in a more complex manner. The Lower East Side, once the congested section, is now one of the few districts where there is no part time in the schools. One school, ten years ago 99 per cent Jewish, is now 99 per cent Italian.

With the insistence on housing the factor of deliberate community planning is apparently increasingly important. Interestingly, no evidence whatever was revealed of racial superiorities in the matter of standards of living. Each organizer insists every nationality moves out and on to better housing and better neighborhoods as soon as there is any economic possibility.

MALADJUSTMENT OF YOUTH IN RELATION TO DENSITY OF POPULATION

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Population is not a significant factor in delinquency. Delinquents are found in the zones of great density, but rather in transition areas where the individual's life does not fit into established group organizations.

Attention is repeatedly called to the apparent increase in the social maladjustment of young people. Whether there is any actual increase, or whether our changing attitude, along with more accurate and detailed methods of recording conflicts, brings youthful violations of the social codes to our attention, we cannot say. Whatever may be the case, the expenditure of energy by any considerable part of the population in ways which are harmful to the group is social waste and should be reduced to a minimum.

This report is based largely upon data which we are gathering in making a study of factors contributing to juvenile delinquency in the Twin Cities of Minnesota, an urban community of about 900,000 population. In any study of this kind much of the work is of necessity an eliminating process, and it is in regard to one such point that this report is made. A statement that is taken to be almost axiomatic by many writers is that density of population is a cause of crime, or at least associated with the presence of crime, and the less the person knows about it, the more definitely density of population is spoken of as a cause of crime. We are compelled to agree with Professor Chaddock that statistics should serve as a guide in making our generalizations in sociology, rather than unproved assertions, even though these may come from persons of authority in some particular field of inquiry. The Twin City study

has led to some conclusions with regard to the relation between density of population and juvenile delinquency.

In spite of sweeping statements often made that "Society is being disorganized and juvenile delinquency is becoming rampant," the maladjustment of youth is not as general as some conclude.

1. It is rather definitely localized within circumscribed areas which Burgess called "the zone of transition."

2. Within these "maladjusted" areas there is not necessarily any density of dwellers. In fact the density of population is relatively lower than in other areas where there is little, or practically no, delinquency.

3. There is no undue density of particular age groups.

4. There is not any high correlation with overcrowding in houses.

5. These areas do have many persons "passing through," who come there because of the business or light industry adjacent.

6. There is a high percentage of mobile population, such as temporary boarders and roomers, unsettled families, persons moving up the social scale, and persons moving down the social scale, all of whom come into secondary contact with the young people of the area, but do not form a united attitude or have any definite group mores regarding the details of life of the young people in the neighborhood.

Social mores are determined by the group. Social control is dependent upon the mores. Where there are no group affiliations, no group attachments, no group control, there occurs increased social maladjustment and delinquency as compared with the rest of the community.

I will now briefly summarize the results of our study as they are related to the above six conclusions.

1. The juvenile delinquency area corresponds to the "zones of transition" in Minneapolis and St. Paul. We also find an almost entire absence of agencies working with boys and girls.

2. A common error in comparing density of population is to take the density of an entire ward, or political subdivision, rather than the density of the specific area of delinquency or other factor being studied. Thus undue weight is given to parks or other local

factors. We have taken definite small areas for comparison, with the following results (Locations I and II each represent two areas equal in size and practically adjoining each other. We find less delinquencies in the more dense areas):

- I. Area A—population, 3,800
Juvenile delinquents, 1.09 per hundred of population
Area B—population, 6,800
Juvenile delinquents, 0.05 per hundred of population
- II. Area A—population, 24,000
Juvenile delinquents, .50 per hundred of population
Area B—population, 30,000
Juvenile delinquents, .03 per hundred of population

In every case, only two of which we have cited here, the above situation held true.

3. According to the school census maps, there is no density of age groups which would be classified as juvenile.

4. Low coefficient of association found with overcrowding. An intensive study was made of all juvenile court cases in one of the areas and it was found that there was no more overcrowding in the homes from which delinquents came than in other homes in the community. The coefficient of association was negligible.¹

5. Transitional zones. Some of the worst cases of social mal-adjustment and delinquency may be found in isolated rural communities. It is not density of population which is of great significance in juvenile delinquency, since we find that there is no significant coefficient of association between them, but rather the "transitional zone" area, where the details of the individual's life do not definitely fit into the established group organizations and activities; where the details of the individual's life are lost in the group activities, the nature of which is unknown to other members of his primary group.

¹The maps, charts, and data upon which this is based, along with further results of this investigation, are being published in bulletin form.

DIVISION ON HUMAN ECOLOGY

THE SCOPE OF HUMAN ECOLOGY

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ABSTRACT

The scope of human ecology—Human ecology concerns the process of spatial grouping of interacting human beings or of interrelated human institutions. Ecological distribution is the resultant of competing forces, and changes in distribution are measurable by the rate of mobility, or change of residence, of employment or of any utility. Many factors of general or local significance affect ecological organization and may be viewed as geographical, economic, cultural and technical, and political. The tendency toward special forms of ecological grouping of people and institutions takes place through the process of concentration as the tendency of persons to congregate in a given region, the process of centralization, or the temporary congregating of people to satisfy some common interest and the consequent development of special centers to serve them, the process of segregation, or the tendency toward homogeneity in an area, the process of invasion or the displacement of one group by another and dissimilar group, and the process of succession or cyclic tendency of displacement. Ecological processes operate within a structure which limits movements of people and which has become more flexible with the advent of the railroad and, more recently, of the automobile.

In the struggle for existence in human groups social organization accommodates itself to the spatial and sustenance relationships existing among the occupants of any geographical area. All the more fixed aspects of human habitation, the buildings, roads, and centers of association, tend to become spatially distributed in accordance with forces operating in a particular area at a particular level of culture. In society physical structure and cultural characteristics are parts of one complex.

The spatial and sustenance relations in which human beings are organized are ever in process of change in response to the operation of a complex of environmental and cultural forces. It is the task of the human ecologist to study these processes of change in order to ascertain their principles of operation and the nature of the forces producing them.

It is perhaps necessary at the outset to indicate the relation of human ecology to the kindred sciences of geography and economics. It has been claimed that geography is human ecology.¹ There are doubtless many points in common between the two disciplines; but geography is concerned with place; ecology, with process. Location, as a geographical concept, signifies position on the earth's surface; location as an ecological concept signifies position in a spatial grouping of interacting human beings or of interrelated human institutions.

Research in economics and commercial geography on land value,² marketing, transportation, commerce, factory and business location frequently has ecological significance. The difference between economics and ecology lies mainly in the direction of attention. Business economics, the division of economics having most ecological significance, is usually approached from the point of view of the business man who may want to know the best place to locate a factory or the best method of marketing a commodity. The ecologist studies the same economic problems, but in relation to the processes of human distribution. The chain-store system of marketing goods, for instance, might be studied by the economist as a system of retail marketing, whereas the ecologist might study it as an index of the process of decentralization.³

Ecological distribution.—By this term is meant the spatial distribution of human beings and human activities resulting from the interplay of forces which effect a more or less conscious, or at any rate dynamic and vital, relationship among the units comprising the aggregation. An ecological distribution should be distinguished from a fortuitous or accidental distribution, where spatial relationships are, or seem to be, largely a matter of chance rather than the resultant of competing forces. For example, the aggregation of

¹ H. H. Barrows, "Geography as Human Ecology," *Annals of the Association of American Geographers*, XIII (March 1923), 2-14.

² Note such studies as R. M. Hurd, *Principles of City Land Values* (1905), C. C. Evers, *Commercial Problems in Buildings* (1914), E. M. Fisher, *The Principles of Real-Estate Practice* (1925), Ely and McDougall, *Elements of Land Economics* (1924), F. B. Babcock, *The Appraisal of Real Estate* (1924).

³ Such a study is being made by E. H. Shickler, "The Retail Business Organization as an Index of Community Organization" (in manuscript).

people waiting for the door of a theater to open represents a fortuitous spatial distribution; but their distribution in the theater, according to the kind of tickets they present, is a temporary ecological distribution. Although less complex and exacting, this distribution is quite similar to that which takes place in the community at large under conditions of free competition and choice.

The spatial distribution of economic utilities, shops, factories, offices, is the product of the operation of ecological forces quite as much as is the distribution of residence. The business man who attempts to locate his factory or place of business with scientific exactness seeks the position of maximum advantage: that is, he seeks a point of equilibrium among competing forces. For this reason the value of location is always relative, and changes as one or more of the co-operating forces gain or lose in relative significance. A community, then, is an ecological distribution of people and services in which the spatial location of each unit is determined by its relation to all other units. A network of interrelated communities is likewise an ecological distribution. In fact, civilization, with its vast galaxy of communities, each of which is more or less dependent upon some or all of the others, may be thought of as an ecological distribution or organization.*

Ecological unit—Any ecological distribution—whether of residences, shops, offices, or industrial plants—which has a unitary character sufficient to differentiate it from surrounding distributions may be defined as an ecological unit. On the other hand, an interdependent grouping of ecological units around a common center may be called an "ecological constellation." The metropolitan area, with its various districts of residence, business, and industry integrated about a common center usually called the city is an ecological constellation. Such groupings may vary in degree of ecological interdependence from the conurbations which are found in each of the strategic areas of commerce and industry to the larger national or international communal federations linked financially and industrially with a metropolitan center such as London or New York.

* Ecological distribution, as here used, is synonymous with ecological organization.

Mobility and fluidity.—An ecological organization is in process of constant change, the rate depending upon the dynamics of cultural, and particularly technical, advance. Mobility is a measure of this rate of change; it is represented in change of residence, change of employment, or change of location of any utility or service. Mobility must be distinguished from fluidity, which represents movement without change of ecological position. Modern means of transportation and communication have greatly increased the fluidity of both people and commodities. Increased fluidity, however, does not necessarily imply increased mobility. In fact, it frequently produces the opposite effect by making residence relatively independent of the place of work; also by extending the territorial zone in which the individual may seek the satisfaction of his wishes.

Fluidity tends to vary inversely with mobility. Slums are the most mobile but least fluid sections of a city. Their inhabitants come and go in continuous succession, but, while domiciled within a given area, have a smaller range of movement than the residents of any of the higher economic districts. The unequal fluidity of different districts of the city and of different individuals within the same district is an important factor in the processes of segregation and centralization. Youth tends to be more fluid than old age or childhood, giving rise to characteristically different centers of interest and varying regions of experience for each age group.

Distance.—Ecological distance is a measure of fluidity. It is a time-cost concept rather than a unit of space. It is measured by minutes and cents rather than by yards and miles. By time-cost measurement the distance from *A* to *B* may be farther than from *B* to *A*, provided *B* is up-grade from *A*.

Communal growth and structure are largely functions of ecological distance as a time-cost concept.² This basis of distance determines the currents of travel and traffic, which in turn determine the areas of concentration and the locations of cities. Likewise, communal structure is a response to distance in the local movements of commodities and people. The uneven expansion of cities along the routes of rapid and cheap transportation is but an obvious result of the time-cost measurement of distance. American

² See *Plans of New York and Environs*, maps and diagrams, p. 27.

cities, unlike European cities, are seldom circular in shape, owing to the fact that they have usually grown up without systematic planning, and therefore their intramural transportation is frequently less uniformly developed than is the case in most European cities. American cities—and this is particularly true since the advent of the automobile—tend to spread out in starlike fashion along the lines of rapid communication. The maximum linear distance from the periphery to the center of the city is seldom over an hour's travel by the prevailing form of transportation.

Ecological factors.—The changing spatial relations of human beings are the result of the interplay of a number of different forces, some of which have general significance throughout the entire cultural area in which they operate; others have limited reference, applying merely to a specific region or location. For instance, the shaft elevator, introduced in the seventies, and steel construction, introduced in the nineties, and the more recent advent of the automobile have acted as general factors in affecting the concentration of population and organization of communities. On the other hand, geographic factors, such as rivers, hills, lakes, and swamps, may have either general or limited significance with regard to ecological distribution, depending upon the peculiarities of local conditions. Certain factors, such as bridges, public buildings, cemeteries, parks, and other institutions or forces have only limited significance in attracting or repelling population.

Ecological factors may be classified under four general heads: (1) geographical, which includes climatic, topographic, and resource conditions; (2) economic, which comprises a wide range and variety of phenomena such as the nature and organization of local industries, occupational distribution, and standard of living of the population; (3) cultural and technical, which include, in addition to the prevailing condition of the arts, the moral attitudes and taboos that are effective in the distribution of population and services; (4) political and administrative measures, such as tariff, taxation, immigration laws, and rules governing public utilities.

Ecological factors are either positive or negative; they either attract or repel. It is part of the task of the ecologist to measure the dispersive and integrative influence of typical communal insti-

tutions upon different elements of the population. Such knowledge would be of great value in city-planning, as it would enable the community to control the direction of its growth and structure. Effort must always be made to isolate the determining or limiting factors in a specific ecological situation.

Ecological processes.—By ecological process is meant the tendency in time toward special forms of spatial and sustenance groupings of the units comprising an ecological distribution. There are five major ecological processes: concentration, centralization, segregation, invasion, succession. Each of these has an opposite or negative aspect, and each includes one or more subsidiary processes.

Regional concentration.—This is the tendency of an increasing number of persons to settle in a given area or region. Density is a measure of population concentration in a given area at a given time. World-population density maps indicate in a general way the significance of geographical factors in the distribution of human beings. While formerly the limits of concentration were defined by the conditions of local food supply, modern industrialism has created new regions of concentration, the limits of which are defined not by the local food supply but by the strategic significance of location with reference to commerce and industry.

The towardward tendency is operating in every civilized country. "As in other countries so in Japan the dominant characteristic of the new industrialism is the trend of population from the country to the city . . . In the case of Tokyo, the capital, population during the last twenty-five years has increased from 857,760 to 2,500,000, while Osaka, the greatest industrial center of the Empire, during the same period has grown from 500,000 to over 2,500,000; Nagoya, from 200,000 to 450,000, Yokohama has increased fourfold, and Kobe, fivefold. The five greatest industrial centers above mentioned have thus increased 545 per cent, or 300 per cent more than the nation as a whole. . . . Great areas which ten years ago were taken up with rice fields or marshes are now reclaimed and covered with factories or labor tenements, and property values at the same time have gone up more than 2,000 per cent. . . . These cities may be justly taken as focal points to reveal the metamorphosis of Japan from a feudal to an agricultural country, and now to the age of steam, electricity, and steel."¹

¹ *Present-Day Japan* (1909), p. 220.

The territorial concentration of population resulting from industrialism and modern forms of transportation and communication is more dynamic and unpredictable⁷ than were the older concentrations controlled by factors of the local environment. Modern territorial concentration is never the result of natural population increase alone. It always represents the shifting of population from one territory to another. Practically all food-producing areas of countries which have come under the influence of modern machine industry have decreased in population during the last few decades.⁸

The limits of regional concentration of population in a world-economy of large-scale industry are determined by the relative competitive strength which the particular region possesses over other regions in the production and distribution of commodities. The degree of concentration attained by any locality is therefore a measure of its resource and location advantages as compared with those of its competitors. This strength is shown in the struggle for *hinterland*, raw materials, and markets, and depends upon the conditions of transportation and communication.⁹

Regional specialization.—Regional specialization in production is the natural outcome of competition under prevailing conditions of transportation and communication. Territorial specialization has two points of special significance for the human ecologist. In the first place it produces an economic interdependence between different regions and communities which changes the sustenance relations not only of the individuals within the community but also of the different communities to one another. In the second place it makes for regional selection of population by age, sex, race, and

⁷ The census bureau has not recently published estimates of population increase for such dynamic cities as Los Angeles, Detroit, Seattle.

⁸ None of our leading food-producing states during the decade 1910-20 showed a percentage increase in population equal to the increase for the country as a whole.

A recent study shows that three-fourths of Iowa's counties had from 20 to 30 per cent fewer people living on farms in 1922 than in 1880. Moreover, the farm population for the state as a whole decreased from 1,750,000 to 980,000 in this period, while the town and city population jumped from 500,000 to 1,430,000 (*Wallace's Farmer*,) March 29.

⁹ The literature of economic geography is largely devoted to discussion of the factors determining strategic points of commerce and industry.

nationality in conformity with the occupational requirements of the particular form of specialized production."¹⁰

Dispersion.—The obverse of concentration is dispersion. Concentration in one region usually implies dispersion in another. Steam transportation, by increasing the fluidity of commodities, ushered in a new epoch in regional concentration; motor and electric transportation, by increasing the fluidity of people, is now producing a new era in dispersion. Whatever retards the movement of commodities limits concentration, and whatever facilitates the movement of people makes for dispersion. The forces at work during the past few years have been favorable to dispersion. High freight-rates, high taxes, and labor costs are forcing many industries to disperse or relocate. On the other hand, the automobile and rapid-transit lines are permitting the concentrated urban populations to spread out over adjacent territory.

Centralization.—Centralization as an ecological process should be distinguished from concentration, which is mere regional aggregation. Centralization is an effect of the tendency of human beings to come together at definite locations for the satisfaction of specific common interests, such as work, play, business, education. The satisfaction of each specific interest may be found in a different region. Centralization, therefore, is a temporary form of concentration, an alternate operation of centripetal and centrifugal forces. Centralization implies an area of participation with center and circumference. It is the process of community formation. The fact that people come together at specific locations for the satisfaction of common interests affords a territorial basis for group consciousness and social control. Every communal unit, the village, town, city, and metropolis, is a function of the process of centralization.

The focal point of centralization in the modern community is the retail shopping center. The market place, at which buyers and

¹⁰ Few American cities at the present time have normal age and sex distribution of the population. The percentage of persons in the age group fifteen to forty-five is usually much higher for cities than for rural districts or for the country as a whole. Furthermore, industrial specializations tend to create single-sex cities. Textile cities such as Lowell, Paterson, New Bedford, have a preponderance of women, while heavy-industry cities, such as Pittsburgh, Akron, Seattle, have a

sellers meet, has always had a potent centralizing or community-making significance. Since economic contacts are more abstract and impersonal than other kinds of contacts, the trade center has more general attractive significance, and therefore more community-making influence, than the school, the church, the theater, or any other type of interest center. It is retail shopping that creates the "Main Street" of the little town and the city of the metropolitan community.

The distance from the center to the periphery of any unit of centralization depends upon the degree of specialization which the center has attained and on the conditions of transportation and communication. In regions or districts where human energy is the chief motor power the units of centralization are seldom more than a few miles in radius, as is illustrated by the village communities of the Orient. In the agricultural town of America, prior to the advent of the automobile, Warren H. Wilson found that the "team-haul"¹¹ (the distance that a team could travel to the center and return on the same day) defined the outer limits of the trade area.

Focal points of centralization are invariably in competition with other points for the attention and patronage of the inhabitants of the surrounding area. Thus the present conditions of centralization always represent but a temporary stage of unstable equilibrium within a zone of competing centers. The degree of centralization at any particular center is, therefore, a measure of its relative drawing-power under existing cultural and economic conditions. The introduction of a new form of transportation, such as the automobile, completely disturbs the ecological equilibrium and makes for a readjustment on a new scale of distance.

Centralization under any given conditions of transit and concentration takes place in cumulative fashion, increasing with its own momentum until it reaches the point of equilibrium or saturation. Then, unless relief is afforded by the introduction of new avenues of transit, a retrograde movement commences, giving rise to new units of centralization or new developments of old units. In this way new communities are born within the metropolitan area.

Centralization may take place in two ways: first, by an addi-

¹¹ *The American Town.*

tion to the number and variety of interests at a common location, as, for instance, when the rural trade center becomes also the locus of the school, church, post-office, and dance hall; second, by an increase in the number of persons finding satisfaction of a single interest at the same location.

Specialization and centralization.—As the regional concentration and fluidity of the population increases, territorial specialization of interest satisfaction follows. The urban area becomes studded with centers of various sizes and degrees of specialization, which is a magnet drawing to itself the appropriate age, sex, cultural, and economic groups. Time specialization takes place as well as place specialization. At different hours of the day and night the waves of selective centralization ebb and flow. As a New York bohemian facetiously remarked, the commuter's train carries to the city in the early morning the workers, an hour or so later the clerks, and about midday the shirkers. A similar cycle is repeated by the night population of amusement-seekers.

Types of centers.—Communal points of centralization may be classified according to (1) size and importance as indicated by land values and concentration; (2) the dominant interest producing the centralization, such as work, business, amusement; (3) the distance or area of the zone of participation.

Every community has its main center called the main street, the town, or the city, which is a constellation of specialized centers. The larger the community, the more specialized are the divisions of its center and the wider the zone of patronage. Civilization is a product of centralization. The evolution of economic organization from village and town to metropolitan economy is but the extension and specialization of centralization of each of the dominant interests of life.¹²

Location and movement of centers.—Centralization is a function of transportation and communication. Centers are located where lines of traffic meet or intersect, and vary in importance, other things equal, with the number and variety of converging lines of transit. The "city" is the point of convergence of all the main

¹² See N. S. B. Goss, *An Introduction to Economic History*.

avenues of transportation and communication, both local and intercommunal.

Most centers are responsive to the trends of distribution and segregation of the local population. The main retail shopping center, which is usually the point of highest land value, tends to move in the direction of the higher economic residential areas, but is held fairly close to the median center of population within the zone of participation.¹² Local business centers are more mobile, they respond quite accurately to local trends of segregation and fluidity. Financial centers are less responsive to the currents of travel. Being centers of wide participation, they tend to become of great physical value, and therefore acquire great stability.¹³ Work centers are controlled by forces which frequently transcend the bounds of community; those of the basic manufacturing type tend to move out to the fringe of the community, thus making for decentralization.

Leisure-time centers, not associated with trade centers, are comparatively unstable, as is indicated by the dynamic changes in land values.¹⁴ Conditions of concentration and fluidity become determining factors in their distribution. The motion-picture theater, operating on the chain-store principle, is causing new centers to be established far from the downtown center, and new white-light areas are arising in different sections of the city.¹⁵

Decentralization and recentralization.—These are but phases of the centralization process. New units of centralization are constantly appearing and established units constantly changing in significance.¹⁶ By decentralization is meant the tendency for some

¹² The point of highest land value in the business center of Seattle has moved during the last fifty years in the same direction and at the same rate as the median center of population.

¹³ Note the location and great stability of Wall Street.

¹⁴ See Felix Jansa, *Real Estate* (1904).

¹⁵ This is well illustrated by the present tendency in Chicago. During the last few months three motion-picture theaters of the "superdome" type have been erected far out from the loop at pivotal intersections of transportation. Each represents an expenditure of from two and one-half to three million dollars and has a seating capacity of about five thousand.

¹⁶ Note John T. Faris, *The Romance of Forgotten Towns* (1905).

areas of centralization to decrease in size, which of course implies a multiplication of centers, each of relatively less importance. In this sense decentralization is taking place in all metropolitan areas with reference to some interests, while at the same time more extreme centralization is occurring in connection with other interests. In studying the process of centralization, therefore, it is important to find what particular aspects of life are being organized on the basis of smaller centers, what on the larger centers, and what seem to be the factors involved.

General observation leads one to believe that the centralization of any interest varies directly with the element of choice involved in the satisfaction of the interest. Standardization of commodities, both in quality and in price, minimizes the element of choice, with the result that all primary standardized services, such as grocery stores, drug stores, soft-drink parlors, are very widely distributed. On the other hand, the more specialized services tend to become more and more highly centralized.¹²

Segregation.—Segregation is used here with reference to the concentration of population types within a community. Every area of segregation is the result of the operation of a combination of forces of selection. There is usually, however, one attribute of selection that is more dominant than the others, and which becomes the determining factor of the particular segregation. Economic segregation is the most primary and general form. It results from economic competition and determines the basic units of the ecological distribution. Other attributes of segregation, such as language, race, or culture, function within the spheres of appropriate economic levels.

Economic segregation decreases in degree of homogeneity as we ascend the economic scale; the lower the economic level of an area, the more uniform the economic status of the inhabitants, because the narrower the range of choice. But as we ascend the

¹² A study of the shopping habits of about two thousand families of a middle-class residential district in Seattle showed that about 90 per cent bought their groceries in the neighborhood, 70 per cent their drugs, 50 per cent their hardware, and a smaller percentage their furniture and clothes. In leisure-time activities, a much higher percentage attended local, rather than downtown, churches, but the opposite was true of the attendance at the moving-picture theater.

economic scale each level affords wider choice, and therefore more cultural homogeneity.

The slum is the area of minimum choice. It is the product of compulsion rather than design. The slum, therefore, represents a homogeneous collection as far as economic competency is concerned, but a most heterogeneous aggregation in all other respects. Being an area of minimum choice, the slum serves as the reservoir for the economic wastes of the city. It also becomes the hiding-place for many services which are forbidden by the mores but which cater to the wishes of residents scattered throughout the community.

Invasion.—Invasion is a process of group displacement; it implies the encroachment of one area of segregation upon another, usually an adjoining, area. The term "invasion," in the historic sense, implies the displacement of a higher by a lower cultural group. While this is perhaps the more common process in the local community, it is not, however, the only form of invasion. Frequently a higher economic group drives out the lower-income inhabitants, thus enacting a new cycle of the succession.

Invasion should be distinguished from atomization; the latter is a consequence of individual displacement without consciousness of displacement or change in cultural level.

Succession.—In human and plant communities change seems to take place in cyclic fashion. Regions within a city pass through different stages of use and occupancy in a regularity of manner which may eventually be predictable and expressible in mathematical terms. The process of obsolescence and physical deterioration of buildings makes for a change in type of occupancy which operates in a downward tendency in rentals, selecting lower and lower income levels of population, until a new cycle is commenced, either by a complete change in use of the territory, such as a change from residence to business, or by a new development of the old use, the change, say, from an apartment to a hotel form of dwelling.

The thing that characterizes a succession is a complete change in population type between the first and last stages, or a complete change in use. While there is not the intimate connection between

the different stages in a human succession that is found between the stages in a plant succession, nevertheless there is an economic continuity which makes the cycles in a human succession quite as pronounced and as inevitable as those in the plant succession. Real-estate investigators are beginning to plot the stages in use succession by mathematical formulas.

The entire community may pass through a series of successions, due to mutations of its economic base affecting its relative importance in the larger ecological constellation. The population type usually changes with the changing of the economic base, as, for instance, when an agricultural community changes to a mining or a manufacturing community.

Structure.—Ecological processes always operate within a more or less rigid structural base. The relative spatial fixity of the road and the establishment furnishes the base in which the ecological processes function. The fact that the movements of men and commodities follow narrow channels of rather fixed spatial significance gives a structural foundation to human spatial relations which is absent in the case of plant and animal communities.

The history of civilization shows a gradually increasing flexibility of the structural skeleton in which ecological processes operate. Prior to the advent of the railroad the movements of people and commodities were largely controlled by the course of the water systems; river, lakes, and seas. The coming of the railroads in the early part of the nineteenth century marked the first great release with regard to population distribution. New regions of concentration immediately arose, while old regions either declined or commenced a new cycle of growth. The advent of motor transportation and the good-roads movement affords a freedom to human distribution which is unique in history, making for a redistribution of people and institutions on a much more flexible base than was ever known before.

THE RISE OF THE METROPOLITAN COMMUNITY

ABSTRACT

The rise of the metropolitan community—In the production of goods and services five forms of economic organization have successively arisen: collectional economy, cultural nomadic economy, settled village economy, town economy, and metropolitan economy. The last, metropolitan economy, has arisen in national states and is based upon the union of a great commercial city as a nucleus and a large hinterland. In addition to the mutual dependence of city and hinterland, the metropolitan units are dependent upon each other and the cities act as centers for the collection and exchange of goods. The metropolitan unit permits specialization, concentration of business, economy of transportation. Favorable conditions for a metropolitan community include abundance of natural resources, transportation facilities, wide horizons free from other metropolitan cities, temperate climate, and freedom from political restrictions such as national boundaries. The metropolitan center grows through the organization of the market, the development of manufacturing and transportation, and the financial knitting together of the hinterland. With the recognition of the process of growth of metropolitan units comes the possibility of control and even of a new-world organization on the basis of metropolitan regions and an expanding international state.

Economic history is in part the story of social adjustment. Individuals and families form groups for the production of goods and services. The nature of the productive group changes from time to time in accordance with general conditions inside the group and in the world at large. No simple formula can comprehend the whole situation. A partial expression of the changes is to be found in economic adjustments to meet biological needs. In other words, population tends to outrun subsistence under the currently prevailing modes of production. Accordingly, new economic organizations arise, new habits of life, and new modes of thinking. As one looks over the changing forms he is struck with the fact that, generally speaking, they involve a continuous subdivision and specialization of employment, together with an increasing dependence on one's fellows in the group. In other words, there arises a greater freedom of choice of occupations for the individual; but once the choice is made, freedom vanishes before the greater dependence on other

workers. This might be regarded as a law of social progress, if we were inclined to magnify it to the position of a law.

In obedience to the force already indicated there have arisen five forms of general economic organization. These are collectional economy, cultural nomadic economy, settled village economy, town economy, and now, in modern times, metropolitan economy. Under one term or another, according to emphasis on this or that peculiarity, the first four types have been accepted, though not without challenge, as general stages in human genesis. Commonly after the town stage, however, has been put national economy, as the fifth and final stage.

The town, under town economy, was at once the center of an economic organization and an agency of economic regulation. When town economy weakened and finally disappeared its dual function was found to be divided, the rôle of economic organizer going to the economic metropolis and the function of regulation to the political body, in the classical period, the empire, and in modern times, the national state. It is noteworthy at this point that one of the outstanding differences between the ancient and the modern periods is that, while the ancient period had no metropolis to put in the place of the town on the side of actual economic organization, the modern period has had just that, and more: it also has a national state instead of an empire of force.

The wide national state, such as England or France, was the sheltering fold within which the economic metropolis could work its way. The United States of America, because of its size, wealth, and lack of mediæval tradition, has been the most fertile spot, at least up to date, for metropolitan development. The most favorably located town has grown into a great commercial nexus where-in goods and services are exchanged on an unprecedentedly large scale.

The new metropolitan economy was based upon an internal organization of productive forces and an external relationship with other units either of the same order or of more primitive form. Internally the new unit was made up of a great commercial city as nucleus and a large surrounding area as *hinterland*. In the nucleus were the men of big business who looked out upon the *hinterland*

as their field of conquest. In the big surrounding area of the unit were the towns and the farms, the railroads and the mines, the canals and the forests. Never before were so many millions of men brought into so big a unit of producers and consumers. Since the sixteenth century this has been the outstanding event in economic history, of which all else, however important, is but an episode or a phase of the larger whole.

But the metropolitan unit of nucleus and *hinterland*, such as Boston and New England, the Twin Cities and the Northwest, did not stand alone and isolated. The dependence of center and area might be great, but it did not preclude a further dependence on other metropolitan units or on distant-town economic units, where the latter still existed. Indeed, one of the chief functions of the great commercial center was to establish and maintain connections with the rest of the world. In that center were the business houses which trade with parts both at home and abroad on behalf of the people, whether residing in the center itself or in the *hinterland*. Living in a New Hampshire town, I would get English wares through Boston. Living in a North Dakota village, I would procure Italian olive oil or Philadelphia shoes through the Twin Cities. I could order direct in some cases, but it would not pay me.

The concentration of economic resources in large metropolitan centers has brought about the most effective utilization of resources, human and material, yet known to society. Never has so much resulted from so little effort. Never have labor, capital, and management been so effective. In the *hinterland* one district may specialize in mining; another, in lumbering; and a third, in agriculture. Some cultivators may produce cereals; and others, dairy products. Small people may keep bees or chickens, or grow fruit or vegetables. But their products, in whole or in part, are destined for the metropolitan market, either for use within the metropolis or for distribution elsewhere.

There, in the metropolitan center, are the specializing agencies which manage the exchange of the whole group. Retailers, of course, operate there, but much more characteristically the wholesalers who gather the products of agriculture and industry for distribution among retailers. The common carriers have their head-

quarters in the metropolitan nucleus, as also the railroads, the steamship lines, the motor-bus companies, and the express companies. Cold-storage plants, warehouses, and elevators are largest and most numerous in the big centers. And, in a very real sense above all these, are the big banks, trust companies, and insurance companies.

The economies of the large business, though not without limit, are very great. The simple fact is that society can get most out of concentration. And concentration in large businesses is impossible without concentration in large centers. In the merchandising, storage, and transportation of goods, in the accumulation and distribution of labor, and in the amassing and using of capital and credit the big center has an advantage over any alternative arrangement. The least will go the farthest. To the metropolis it matters little whether combines form or decay, whether associations are established or torn asunder; the large-scale business that succeeds must be on a metropolitan basis. That business may, indeed, transcend the single metropolitan unit in one state or in many. The physical basis and the economic advantages remain the same.

I can think of no better analogy than the web of the common spider. This efficient builder establishes first his radial lines running out in all directions from the center. Then the concentric fasteners are put in. At last the spider, posted at the center, is ready to do business. He is about equally distant from all parts. He can go in any direction. For the amount of silk spun he gets the largest possible income.

No rival leagues of towns, the Hanseatic or any other, could compete with the modern metropolis. Such towns fall into positions of dependence. They may be important as collecting centers of raw materials and distributing centers of supplies, but they are subordinates. They may be commercial, industrial, or financial satellites, but they shine with a borrowed light.

Into the making of metropolitan economic units have gone the efforts of generations of business men seeking to increase their incomes. By a process of trial and error, without any far-sighted plan, they have reached out, disastrously here and successfully there. Those persons who succeeded made a fortune. If they wrought in

the most favorable center they prospered well. And those who bought real estate and improved it prospered with them. In this way private ambition has served public needs.

A metropolitan community arises only where conditions are favorable. Natural resources must be considerable: in the early days, foodstuffs and textile fibers; in the recent period, coal and iron. Lacking these, such a city as Denver can hardly ever aspire to metropolitan proportions. It is, of course, a question whether human ingenuity and industry can take the place of rich deposits of metals and fuel. The Chinese may have to build their chief hopes upon their labor, which in some parts, at least, seem rather vain. Transportation facilities are, of course, also indispensable. The land must be not too rocky for highways and railroads. Nice's ambition to be commercially great meets the barriers of mountains of rock. Where land and navigable water meet, the prospects are greatest. So far there is no full-fledged metropolitan community without a combination of water and land transportation. The future, however, may be different when aerial navigation attains a commercial basis. No metropolitan community can arise unless situated at a respectful distance from its neighbors. Providence has no chance, nor has Milwaukee. Baltimore has lost partly because too near to Philadelphia, and Philadelphia has suffered because too near New York. It is not so much a matter of physical crowding as availability of supplies in adjoining districts. So far as society has yet developed, it seems to be true that there can be no metropolitan community in tropical parts where the atmosphere is both hot and humid. The handicap is too great, both in the matter of manual labor and managerial effort.

Emphasis has already been put on a wide free-trade area within the national state. So wide has this been in the United States of America, and so numerous have been the great metropolitan centers resulting, that we may some day come to compare this country, not with France or Germany, but with the whole of Europe.

The Canadian boundary line has already acted as a limit to, or at least as a restriction upon, the growth of northern metropolitan centers, as the Mexican line may some day hold back the full maturity of southern centers, if they ever arise. International bound-

ary lines are already too narrowly drawn in Europe. Antwerp is held back and the people of the district suffer because of the restricted area of free trade open to it. The late war led to reactionary economic results in so far as it cut up the Austrian empire and made difficult the growth of large centers. Vienna has been cut off from much of its *hinterland*. Constantinople has been put in a difficult commercial position. Wars of conquest may affect unfavorably the sensibilities of small national groups, but there can be no doubt that the enlargement of the political unit makes for efficiency in economic organization, which in material comforts ultimately redounds to the advantage of all racial and national groups, large and small.

While the early developments in metropolitan organization were unplanned by individuals or governments, the later steps have not been wholly without direction. In recent years the chambers of commerce of cities so far apart as St. Louis in America and Marseilles in France have done not a little to help the development of their regions. In both can be found clever and well-formed men specially charged with the duty of metropolitan advance.

It is not possible to state precisely when metropolitan economy arose. Political metropolitan centers, or great capitals, are of course as ancient as Babylon. And some metropolitan economic centers began early to make headway without getting far. Venice and Florence made a start in the fifteenth century. Paris, and particularly London, got under way in the sixteenth century, and the last named became the first to attain full proportions. In America progress was rapid in the period of canal, and especially railroad, construction. Generally speaking, we may say that a metropolitan community arises at a favorable conjunction of two circumstances, the economic development of the *hinterlands* and the rise of business ability and organization in the center. In old countries it follows town economy. In new lands it may even accompany the development of towns in positions of subordination.

Just as the development of towns in town economy displays steps or phases, so does the growth of metropolitan economy illustrate certain steps which stand out more or less clearly. In the first part of the growth we see the prospective center reach out its tenta-

cies by land and sea to secure supplies and to sell goods. It creates a situation and a feeling of dependence, though its means of exploitation are strictly limited. In short, it begins to organize the market. Then comes the development of manufacturing and transportation. In America these two in many parts grew up hand in hand. And with them, but lagging a bit behind, came the close financial knitting together of the whole area.

As time goes on, where the area is politically unrestricted, as in America, the number of metropolitan units increases. While in England only two are well developed, and in France, at most, four, in America there are almost a dozen. At first New York and the overambitious New Orleans sought to carve out two empires for themselves. The former subordinates of these two centers have now come to curb the one and to supplant the other. Out of their envisaged dominions have been carved economic provinces by Cleveland, Chicago, the Twin Cities, St. Louis, and Kansas City. And where they hardly dared to aspire to sway, San Francisco has established a dynasty, firm but not unchallenged.

Perhaps we shall find that the present general drift is toward more compact metropolitan units with smaller hinterlands, with centers containing a larger percentage of the total population, and with all the parts more closely knitted into a unit of mutual dependence.

At first the whole movement was unconscious. It was a drift rather than a plan. It was not understood even by publicists, and by governments at times not advanced, though in England much was done to help London, both by the corn laws and the navigation acts. But now the nature of marketing, of mutual dependence in goods and services, is coming to be well understood. Planning can begin, indeed has begun, as we have seen.

The significance of this is in part that co-operative associations can, with increasing promise of success, play the part that their patrons of early days dreamed of but knew not how to bring about. At first only private initiative with its watchful eye could make any headway, could feel the need for proper adjustment. But now the world may read, and the farmer or fruit-grower, the small business man as well as the large, may embark on enterprises which look

toward the exploitation of a metropolitan market, or even cutting right across the lines where opportunities serve, now here, now there.

It is the curse of progress that with advance goes some drawback. Our metropolitan organization seems only to hasten the progress of pressure on subsistence which offers but two possibilities. One is the development of some more effective organization than any yet known. The other is going backward to town economy, where the Chinese now are and where they seem to stick. Just as town and village alternated for at least three thousand years in Europe, went up and down in a teeter-like motion, so may metropolitan and town economy struggle in doubtful victory, till circumstances favor neither, but another, and as yet unheralded, form of economic exploitation. I have been blamed for not going beyond metropolitan economy. Not modesty, but ignorance, prevents me from doing so.

Metropolitan economy has meant also more human intercourse. It has tended to level off local distinctions and peculiarities, so that metropolitan slang in speech and style in dress come to pervade a wide area. It has created a means for the spread of disease, social and physical. Metropolitan economy with its rapid intermetropolitan connections has prepared the world for disastrous results from epidemics which advancing science will have difficulty in combatting.

Today the effective political control is national and provincial, or, in America, federal and state. A possible rival system is on another basis: it is international and regional. The state is so connected with prejudice and vanity that its continued usefulness is doubtful. The province is so narrow that it hampers metropolitan regional growth. A new alignment of forces would be a widening international organization based on metropolitan regional units. Unfortunately for such a plan the metropolitan regional unit has been, and remains, informal. It has no constitution, no officials, no boundaries. And yet it has a reality which is being grappled for by widely separated persons and groups. Geographers emphasize it in their work. The study of marketing has isolated the phenomena and traced the history. Students of law have recognized the need

of it. Chambers of commerce have planned to further it. Governors of provinces or local states have felt the necessity of getting together, at least for temporary regional consultations. Rivers do not flow for the convenience of provinces. Plant diseases respect no provincial boundaries. Railroads have to run through and across, without regard to administrative lines. But metropolitan grouping, clumsy as any grouping must be, is the smallest now commensurate with real economic situations. Down at the bottom is the metropolitan region. Away above is the expanding international state. These are both dreams, for the present blocked by actual states and real provinces.

THE DISTRIBUTION OF COMMERCIALIZED VICE IN THE CITY: A SOCIOLOGICAL ANALYSIS

ABSTRACT

The distribution of commercialized vice in the city: a sociological analysis—Commercialized-vice areas represent a natural segregation of individuals on the basis of certain interests and attitudes which arise in the process of personal disorganization. Vice, being contrary to the mores, is morally isolated, while the moral attitudes operate to separate it geographically from wholesome family and neighborhood life. Accordingly, commercialized vice has assumed two typical locations in the city—one at the center and the other at the circumference. The vice areas develop as a parasitic formation which thrives upon the natural (i.e., economic and cultural) organization of the city. Commercialized vice adapts itself to the various natural areas of the community: streetwalking and amusement hotels are found in the central business district; brothels find a habitat in the slum; unorganized prostitution invades the rooming-house sections, while "commercial flats" have more recently appeared in the better apartment-house areas. Certain evidence may be used to delimit as well as explain the distribution of commercialized vice in the city—"burlesque shows," rescue missions, crime and other social problems, immigrant and racial customs are valuable as rough indicators of the presence of prostitution, the disproportion of men, declining population, and the correlation of high rents and low land values, since they reveal fundamental social forces and are reducible to mathematical expression, more nearly approximate indices as used in the scientific sense.

SEGREGATION AND PERSONAL DISORGANIZATION

The commercialized vice areas of the city represent a natural segregation of individuals on the basis of their interests and attitudes. They attract, on the one hand, persons who seek sexual excitement, and on the other, those who exploit sex as a business or profession. Indeed, the very development of vice areas is dependent upon the conditions making for personal disorganization, since under these circumstances the impulses and desires get released from the socially approved channels and consequently find an outlet in the pattern of vice.

Concerning the more or less temporary population of the vice areas it may be said that to a large extent the patrons of commercialized vice, and to a lesser extent amateur and clandestine prostitutes, fit into the category of dual persons who circulate between

two conflicting social worlds, namely, a world of respectability in the residential neighborhoods and a world of disrespectability in the downtown districts. The former offers them a life of shelter and security according to the sanctioned definitions of society; the latter, a life of adventure and romance in the realm of the disapproved. Again, a large quota of the more or less permanent habitués of the commercialized vice areas consists of persons whose demoralization has made them outcasts from respectable society, and also of those individuals who, growing up amid great neglect, have developed a disorderly, wild, unregulated scheme of life which makes them unfit to enter organized society without passing through a rather complete re-education.

THE MORAL AND GEOGRAPHICAL ISOLATION OF VICE

But vice is usually censured by the morals of the community. It is not merely defined as immoral; it is also conceived as pestilential. And its open patrons and entrepreneurs are relegated to a social parish existence. Vice has, therefore, been forced to hide from the moral order of society in order to flourish.

Because of this moral isolation vice gets spatially separated from wholesome family and neighborhood life in the community. The moral attitudes operate as barriers to isolate geographically this peculiar form of human activity.

Accordingly, commercialized vice has assumed two characteristic locations in the community, one at the center, the other at the circumference. It is well known that the central parts of the city, because of the decaying neighborhoods, have very little resistance to the invasion of vice resorts. Furthermore, commercialized vice on the fringe of the city, lodged at inns, taverns, and roadhouses, meets with practically no opposition, since the hinterland of the urban community, due to its sparsely settled condition and its decadent rural culture, is really unorganized.

But the vice resorts are usually prevented from assuming this most central location. In the first place legitimate business such as large retail stores, financial establishments, sky-scraper office buildings, is able to pay the high rents necessary in the competition for space. In the second place the public generally exerts pressure

to drive vice out of the community market, although, as will be pointed out later, a large part of it is able to evade suppression and surveillance through subterfuge and camouflage. But commercialized vice can assume a decentralized location without threatening its existence. The very urgency of its demand, namely, this desire for sexual thrill, means that patrons will seek the supply even in the most remote places of the city. In fact, the delay entailed in this pursuit adds to the intensity of the urge as well as to the excitement of the chase.

The central position of commercialized vice may be said to represent the natural, unimpeded play of economic forces. The decentralized or outlying location signifies, in the main, a reaction to political factors, namely, those of legal control and public suppression. However, rapid transit and the automobile have made these ordinarily remote sections readily accessible, and consequently commercialized vice has gone with the tide of an outgoing pleasure traffic.

VICE AREAS RELATED TO THE NATURAL ZONES OF THE CITY

A study of the particular regions of the city in which commercialized vice flourishes will reveal more definitely the factors that determine the distribution and location of this activity throughout the community. In order to get an accurate picture of the exact regions in which commercialized vice exists, a spot map was made from the cases dealt with by the Committee of Fifteen of Chicago during 1921.¹ The vice resorts handled by this law-enforcing agency extended radially from the center into the surrounding residential areas, principally along the important traffic arteries. Transferred to E. W. Burgess' chart describing the natural organization of the city,² the commercialized vice areas as revealed by this spot map are found to be implanted upon the central business zone

¹ The year 1921 was selected to show the most recent tendencies in the distribution of vice in the modern American city. Ten years earlier, before public repression had produced its noticeable effects, the vice resorts, if plotted, would probably show a greater concentration in the near central regions and less dispersion into the more decentralized neighborhoods.

² See chart in Park and Burgess, *The City* (University of Chicago Press, 1925), article by E. W. Burgess on "The Growth of the City," *ibid.*, p. 55.

(Zone I), the zone of transition (Zone II) with its slums, immigrant and racial colonies, lodging- and rooming-house areas, and the restricted residential zone (Zone IV), which includes apartment houses as well as single homes.¹ It may be said, therefore, that commercialized vice areas represent a parasitic formation, since they thrive upon the natural organization of the city.

THE ADAPTATION OF COMMERCIALIZED VICE TO NATURAL AREAS

A closer examination of the Committee of Fifteen data in reference to the economic and cultural order of the city shows that this agency was dealing with assignation hotels in the central business district, brothels in the slum, and "immoral flats" in the high-class residential area. It is clear, therefore, that commercialized vice makes special adaptation to the type of neighborhood invaded. The peculiar conditions characterizing those regions in which commercialized vice is located constitute very definite factors in the distribution and segregation of this parasitic activity.

Prostitution, supposedly excluded from the center of the city, actually, however, is able to evade surveillance by certain camouflage. While the brothel type of prostitution in most instances cannot exist in the central business district, not merely because of its open, public character, but also because of its inability to command a site in face of competition from financial, retail, and wholesale establishments, the freer and more clandestine form of commercialized vice surmounts these obstacles. Streetwalkers have never been eliminated from the downtown districts. Moreover, the activities of the streetwalker in very recent times is not so easily distinguished from the rather wide-spread practice of making casual

¹ In Chicago the rooming-house district of Zone II and the apartment-house area of Zone IV merge into one another on the direct south, west, and north sides, a fact which is due primarily to the high value of land resulting from favorable locations and good transportation facilities. The zone of workingmen's homes (III) in Chicago is found largely on the northwest and southwest sides of the city, outside the lines of greatest mobility, and consequently outside the regions in which commercialized vice flourishes best. However, it is doubtful whether the vice resorts in any city can successfully invade Zone III because of the strong family and neighborhood organization found there.

acquaintances. A large number of these clandestine prostitutes have access to the cheaper hotels, many of which are used for assignation purposes.

Prostitution is frequently an insidious adjunct to the downtown "high life," the social whirl centering about the restaurants, the cafés, the theaters. The existence of commercialized vice in the central business district is an inevitable part of the flux and flow of the region. Besides being a market place for thrill, the downtown district is a region of anonymity, where conduct either remains uncensored or is subject merely to the most secondary observation and regulation. Under such conditions personal taboos disintegrate and appetites become released from their sanctioned moorings.

But streetwalking and assignation hotels by no means exhaust the adaptations which commercialized vice makes to the central business district. It frequently insinuates itself under the protective coloration of massage parlors and bathhouses. In these instances the "vice interests" are exploiting a very natural relationship of bathing and massage to sexual excitement.

THE SLUM AS THE HABITAT OF THE BROTHEL

The area of deterioration encircling the central business district furnishes the native habitat for the brothel type of prostitution. All the conditions favorable to the existence of this flagrant, highly organized form of commercialized vice are to be found there. In the slums the vice emporia not only find very accessible locations, but also experience practically no organized resistance from the decaying neighborhoods adjacent. And, furthermore, they are located in a region where the pattern of vice is an inevitable expression or product of great mobility and vast social disorganization.

UNORGANIZED PROSTITUTION IN ROOMING-HOUSES

The rooming-house sections and, to some extent, the tenement districts harbor an unorganized form of prostitution. The free-lance, clandestine prostitutes, unattached to brothels, resort frequently to furnished rooms as a place to live and "bring tricks." The landlords or landladies either demand high rents from them or require a special room tax on each service. Because of the great

anonymity in these rooming-house areas the activities of these prostitutes go on relatively unnoticed and consequently undisturbed. Here again the location is one of proximity to the demand, for it is a matter of common observation that the rooming-house and lodging-house areas quarter the hordes of homeless men in the community.

IMMORAL FLATS IN APARTMENT-HOUSE AREAS

Commercialized vice has recently invaded the livelier apartment-house districts of the city and has appeared at this location in the form of "immoral flats," "buffet flats," and "call flats." The presence of vice in this decentralized part of the city, such as in the rooming-house sections and even on the fringes of the community, is due partly to a reaction to public repression. But the prostitution which has fled the slum for the apartment-house area has materially changed its external dress. Commercialized vice in the apartment house, as a rule, seems to be much less organized and much more refined than it is in the brothel.

The immoral flats are really only accessible by taxicab or automobile, since they hug the boulevards rather than the street-car lines. They attract, therefore, a high-class patronage, a sporting element that does not subscribe to the cheaper entertainment provided by the brothel. The apartment areas in which this eternally changed form of prostitution is found present a very inviting field to commercialized vice, not merely because of the lively and mobile character of these regions, but also because of the anonymity and individuation produced by the highly mechanized living conditions.

INDEXES OF COMMERCIALIZED VICE AREAS

Certain of the factors and forces that determine the distribution of vice throughout the community are reducible to indexes, which help to delimit, as well as explain, the distribution of vice in the city. It may be said that commercialized vice is found in those regions characterized by burlesque shows, rescue missions, crime and other major social problems, immigrant and racial colonies,

disproportion of sexes, declining population, and high land values and low rents.⁴

THE BURLESQUE SHOWS

The burlesque shows of large American cities, if plotted on a map giving the distribution of vice resorts, would fall within the areas in which flourish the most open, public forms of prostitution. This part of the larger commercialized vice areas of the city is really the homeless man's playground, for, besides these cheap theaters, the brothels, saloons, gambling-dens, fortune-tellers, "dime museums," and lady barbers compete with one another in catering to the play and sex interests of the non-family men of the slum. The burlesque show, or "border drama," is symbolic of the fact that a veritable man's community, with all its characteristic patterns of disorder, exists at the core of the city.

THE RESCUE MISSIONS

It is well known that the rescue mission has ploughed among the brothels and vice resorts of the urban community. From a spot map showing the characteristic institutions of hobohemia in Chicago it is quite evident that these rescue missions are located on, or adjacent to, the notorious rialtos of the underworld.⁵ In fact, the "church on the steam" has grown up to reclaim the "lost souls" of the city's slums, and consequently points to social forces at work in the community to counteract those making for demoralization.

CRIME AND OTHER SOCIAL PROBLEMS

The underworlds of vice and crime have usually been inseparable. The distribution of crime throughout the urban community portrays, in the main, the location of commercialized vice. A spot map of felony cases,⁶ giving the place of the crime and the address

⁴ For more detailed discussion of these indexes, see Walter C. Reckless, "Indexes of Commercialized Vice Areas," *Journal of Applied Sociology*, January-February, 1921.

⁵ This map was prepared by Nell Anderson in his study of *The Hobo* (University of Chicago Press, 1923). It was not included in the first printing of the study.

⁶ The spot map of felony cases reviewed by the Chicago Crime Commission was prepared by Clifford Shaw, research fellow in the Department of Sociology at the University of Chicago.

of the criminal, which were reviewed by the Chicago Crime Commission during 1921, describes about the same territorial distribution for crime as the spot map of the cases dealt with by the Committee of Fifteen of Chicago in 1922 does for vice.⁷ On analysis it appears that both crime and vice depend upon mobility and collections of people; both forms of activity are legally and morally isolated and consequently must hide in the disorganized neighborhoods in order to thrive. It is also interesting to note that commercialized vice exists in the same general regions of the city characterized by the distribution of the cases of poverty, divorce, desertion, suicide, abandoned infants.⁸ Indeed, these problems, considered ecologically, indicate the areas of greatest social disorganization within the city.

IMMIGRANT AND RACIAL COLONIES

Since commercialized vice thrives amid the vast social disorganization of the urban community, the major part of which is localized in the slum, it is to be expected that the underworld intrudes itself in the immigrant and racial colonies. The relationship of Chinatown to the commercialized vice areas of American cities is too well known to need elaboration. It is only fair to say, however, that the assumption of the usual parasitic activities by the Chinese in the Western World is probably to be explained by their natural segregation at the center of cities, as well as by their uncertain economic and social status.

The "black belts" of American cities have usually been located in or adjacent to the vice areas, while the Negroes themselves in face of limited occupational opportunity, have of necessity found work as maids and porters in the vice resorts.⁹

Vice resorts are also found in the settlements of the most recent

⁷ There are certain discrepancies between the two maps. As would be expected, crime shows a somewhat wider distribution than vice. Furthermore, a large proportion of hangmen occur in the wealthier residential districts, which are usually free from commercialized vice.

⁸ Observation based on a comparison of the distribution of these social problems in Chicago as shown by spot maps prepared by the Department of Sociology at the University of Chicago.

⁹ See the report of The Commission on Race Relations, *The Negro in Chicago*, pp. 349-45.

foreign immigration, which must generally take over the most undesirable sections of the slum in order to gain a foothold in the community. But commercialized vice does not invade all immigrant settlements. Those like Little Italy and the Ghetto, with a strong family and neighborhood organization, are relatively free from prostitution.

Vice is more characteristic of the cosmopolitan areas of the city, which represent a sediment of caught families and individuals from the various classes and nationalities. Since group controls in such regions have practically disintegrated, social life tends to be unregulated and often disorderly.

While burlesque shows, rescue missions, crime and other major social problems, immigrant and racial colonies are valuable as rough indicators of the location and ecological setting of commercialized vice, the disproportion of sexes, declining population, and the correlation of high land values and low rents more nearly approximate indexes as used in the scientific sense; for in the first place, they are capable of mathematical formulation, and in the second place, they reveal factors and forces fundamentally related to commercialized vice in the chain of causation.

THE DISPROPORTION OF SEXES

The drift and gravitation of innumerable casual workers, tramps, hobos, bums, into the twilight zone between the central business district and the area of deterioration surrounding it has stimulated the development of so-called "womanless slums," and consequently has created a very marked disproportion of sexes.

The disproportion of sexes, on analysis, discloses certain conditions which underlie the very existence of commercialized vice. Men's communities and "hobohemias" have ever been characterized by the presence of prostitution. Westermarck has shown that a primitive sort of prostitution existed in Easter Island, where the men greatly outnumbered the women.¹⁹ Bloch, in his study of

¹⁹ Cf. G. Gamble's *Die Oster-Insel* (p. 29). Westermarck makes the following statement: "In Easter Island, where there were many more males than females, some of the young women remained unmarried and offered themselves up to the men," *History of Human Marriage*, 3d ed., I, 127.

Die Prostitution, specifically states that the men's communities of classical antiquity, namely, the university towns and the military camps, provided a fertile soil for the activities of prostitutes.¹¹ According to Bancroft, vice ran amuck in the mining camps of California's Gold Rush when, in 1850, the female population constituted less than 1 per cent of the total in the mining counties.¹² To take a more recent example, attention has been called to the fact that commercialized vice is rampant in Peking of the present day, where the male population amounts to 63.5 per cent of the total number of inhabitants for that city.¹³

The disproportion of sexes acquires greater significance as an index of commercialized vice when taken in connection with marital status. The homeless man is not merely footloose, he is usually unmarried. In his study of *The Hobos*, Nels Anderson makes the following pertinent statement:

Of the one thousand men studied by Mrs Solenberger (1911), 74 per cent gave their marital status as single. Of the four hundred interviewed by the writer, 86 per cent stated they were unmarried. Only 8 per cent of the former, and 5 per cent of the latter, survey claimed they were married. The others claimed to be widowed, divorced, or separated from their wives.¹⁴

As a result of the personal disorganization incident to this detachment from family life the sex impulses seek outlets in the unapproved channels, not merely in prostitution, but also in perversion.

Furthermore, the homeless man of the city's slums usually suffers from sex isolation, due to his great mobility, his low economic status, and his unrepresentable appearance. About the only accessible women are the lower order of prostitutes. The vagrant men of all time, because of their social-pariah existence and their resulting sex isolation, have of necessity subscribed to commercialized vice.

¹¹ See *Die Prostitution*, I, 251.

¹² See *History of California*, IV, 241-52, for account of rampant vice conditions; pp. 241-23 for statement of disproportion of sexes in 1850.

¹³ Gamble, Sydney David, *Peking: A Social Survey* (New York, 1921), pp. 253-254.

¹⁴ *The Hobos*, p. 257 n.

DECLINING POPULATION

The density of population is frequently used as a criterion to explain the major problems of city life. And, offhand, it would seem that this principle would apply to commercialized vice. For prostitution flourishes in the areas of highest density within the city, namely, in the slum, where there is great concentration, while it is conspicuously absent from decentralized neighborhoods with a comparatively low density. This general relationship can be shown by a transposition of the Committee of Fifteen data on a density base map of the city.

But there are sections of the downtown environs which are outside the radial distribution of commercialized vice and yet are within the circle of the most thickly populated areas in the city. Certain immigrant colonies are cases in point. Foreign settlements are frequently protected against a wholesale invasion of commercialized vice not merely by virtue of their semiremote location, but also by a strong family and neighborhood organization. Furthermore, on the outskirts of the city commercialized vice is very often lodged at roadhouses, which flourish in the most sparsely settled regions of the urban community.

It is the type of community organization, rather than the density of population, that has the direct bearing on the presence and distribution of vice. This is the reason why declining population, rather than sheer density of population, is the more satisfactory index, since it points to a lack or a disintegration of community organization, and consequently to a condition in which commercialized vice can exist best. According to maps showing the comparative density of the census districts in Chicago, it was found that certain sections contiguous to the central business section revealed a marked decline in the number of inhabitants in 1920 as over against 1910.¹² These areas of declining population are precisely the ones which harbor the brothels, according to the Committee of Fifteen cases for 1923. Indeed, commercialized vice, as already noted, is merely one of the many symptoms of the intense

¹² These maps were prepared by Nels Anderson, research fellow in the Department of Sociology at the University of Chicago.

social disorganization in these twilight neighborhoods at the core of the city, neighborhoods which are decaying in the inevitable transition from residence to business.

THE CORRELATION OF HIGH LAND VALUES AND LOW RENT

Indicative also of this transition and disorganization is the correlation of high land values and low rents which describes a condition of neighborhood deterioration in the slum area about the center of the city. It is known that high land values appear at the traffic centers. In fact, they are a product of mobility of population, which in turn creates a situation of social instability and flux—a setting in which the pattern of vice thrives. Furthermore, commercialized vice almost inevitably develops in these areas of great mobility which, after all, become the natural market-place for thrill and excitement.

The slum, which has ever sheltered the most blatant forms of commercialized vice, has generally been noted for its fluidity and kaleidoscopic life, and the high land values in this zone of deterioration certainly indicate this condition of great mobility and disorganization. The land here not only has a relatively high value because of its centralized, and thereby accessible, location, but also has a speculative value, due to the approach of business itself.¹⁶

The improved property in these mobile, decaying neighborhoods that are in direct line of business expansion is allowed to run down, to deteriorate, for upkeep generally results in a total loss to the owner, since business only ordinarily demands the site. These deteriorated dwellings of the slum, because of their undesirability, can command but very low rents.¹⁷ It is unavoidable that the poor and vicious classes share the same locality in the city's junk heap.

The relationship of the distribution of commercialized vice to neighborhood deterioration and the value of the correlation of high

¹⁶ This condition of relatively high land values in the zone contiguous to the central business district may be indicated by a study of the land-value data given for the entire city of Chicago in Olcott's *Blue Book of City Land Values*.

¹⁷ A map based on a field study of rents in Chicago by the Illinois Bell Telephone Company in 1922 shows that just surrounding the central business district there is a section of low rents, the lowest in the city.

land values and low rents as an index of the vice areas may be indicated by the following statement of findings:

By actual count in the city of Seattle over 80 per cent of the disorderly houses recorded in police records are obsolete buildings located near the downtown business section, where land values are high and new uses are in process of development.¹²

It is clear that the distribution of commercialized vice in the city comes about through the working of factors determined by the economic, political, and cultural organization of the community as well as through the operation of forces lodged in human nature. The segregation of vice into characteristic urban areas is, therefore, the result of a natural process of distribution rather than—as is so often thought—a sheer artifice of legal control.

The propositions expounded in the foregoing analysis are not presented in terms of absolutes, especially in view of the fact that the factual material for this paper was drawn from an intensive study of the growth and development of vice areas in Chicago.¹³ They are merely working hypotheses which invite the challenge of future investigation.

¹² R. D. McKenzie, "The Ecological Approach to the Study of the Human Community," *American Journal of Sociology*, XXX (November, 1924), 295 v.

¹³ See Walter C. Reckless, *The Natural History of Vice Areas in Chicago*, University of Chicago, 1925 (Doctor's dissertation).

DIVISION ON REGIONAL PLANNING

COMMUNITY PARTICIPATION IN CITY AND REGIONAL PLANNING

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Community participation in city and regional planning—Recent experience of city planning discloses a need for more research in the social sciences and for a popular dissemination of such knowledge. The trend of city planning is toward the use of the region rather than the political unit as a basis, with attention to neighborhoods for local interests. Investigation of the problems of given areas and education to secure the support of citizens are needed. Another recent trend is found in the requests from local clubs and groups for help in the study of their own communities. Through an adaptation of the project method as used in teaching, the regional plan can provide projects for students in the community itself, and thus give training on social and civic problems, gain information for the use of the plan, and obtain the assistance of local community groups. The Regional Plan of New York and Its Environs has started such work in an outline of suggestions for laymen in community of bulletins.

RESEARCH IN THE SOCIAL SCIENCES

This discussion on community participation in city and regional planning is based on the hope that if the problems and experience in one department of social and civic endeavor are set alongside those of another department some current questions of importance may find, if not answers, at least a little new light cast upon them. The first of these problems or experiences is concerned with the need of more research in the social sciences. A number of students of social and political tendencies and of public affairs during the last few years have been pointing to dangers due to the way in which the social sciences have been lagging behind the physical sciences. These students have observed the great advances in the physical sciences, both as to the broad range of activities engaged in and also as to the extremely rapid way in which one brilliant discovery crowds upon the stage after another. They point to the

large number of new discoveries and inventions in transportation, communication, commerce, mining, and manufacturing, and show how most of these developments had their beginnings in the study and researches of men and women in such fields as chemistry, physics, mathematics, metallurgy, geology, and the rest. The great expansion of the automobile industry, to take a single instance, and the growth of motor transportation go back to the investigations which made possible the gasoline engine, rubber tires, and the storage battery. This kind of research helps in the development of natural resources and material prosperity, and, as compared with research in the social sciences, has had generous support.

It is pointed out, however, that these advances have not been made without the emergence of new questions of social adjustment. Physical environments and social relations are changed quickly and people have difficulty in accommodating themselves to the new conditions, the results sometimes being serious. The heavy annual toll of deaths from automobile accidents and the still larger number of serious injuries, not to mention the complex problems of street traffic congestion which have come with the motor car, are illustrative. It is also being suggested that certain health problems have at least been aggravated by the tension and strain which has accompanied an age where the pace set for the daily round of life has been considerably accelerated.

While no one, or certainly very few, would wish to hold back the development of natural resources or the scientific research which lies behind it, it is urged that the time has come for greater attention to the social sciences—to research which will inquire into the best uses to be made of our new physical assets. More study of questions of social welfare is needed, not only as a means of meeting new problems and preventing the loss of ground already gained, but also in order to discover how to step forward, how to make our growing material and physical endowment a greater advantage to individuals, families, and communities.

But the line of thought is carried a step farther, and it is urged that even with a new fund of social information in hand the task faced by the community is not finished. The information needs to

be used effectively. More must be done than heretofore in seeing that the new knowledge becomes widely disseminated. It must be made a part of the everyday experience of an ever widening circle of citizens in each locality if the common welfare is to be fully served. Although very few offer suggestions as to the methods to be employed in this very considerable educational task that is laid bare, all agree upon its importance and that it must be undertaken.

In sum, then, an important problem in one field of work is set forth by thoughtful observers of the times. As they see it, the physical sciences which factor large in production processes are adding extensively to the material well-being of community life; the social sciences, whose function it is to give light upon methods of control of new forces and powers for the social well-being, are moving at a disproportionately slower rate; the pace of the latter needs to be quickened; and along with increased activity in social research must go greater attention to the spread of the new knowledge of social import as it is produced.

REGIONAL PLANNING

Turning now to a second department of work, let me call your attention to certain experiences which the city planning movement is going through, and problems faced by it. Among these is the considerable attention which has been given to regional planning in this country during the last few years. It has been seen that city borders or other political boundaries are often arbitrarily established, and that instead of defining the outer limits of districts which are social and economic entities these lines often cut across and divide these entities. The future growth and development of systems of transportation and communication, for example, are matters of common interest to the people within commuting distance of a large population center, whether or not they live in the same city, county, or state. Many problems of future planning do not stop at the city line; and in order to deal as effectively as possible with probable future needs in urban districts these more or less artificial boundaries are being disregarded, and the region, marked off in accordance with some major interest or function to be performed for those living within it, is being taken as the basis of action.

Among other things, this has meant a rough division of planning questions into those on the one hand which relate to major elements of the design or pattern for the region's growth, and those on the other hand which are entirely local or practically so. In other words, while regional planning means centralization in dealing with questions of common interest extending over a large area, it also means definite decentralization as far as questions of strictly local interest are concerned. It proceeds on the belief that the responsibility for local matters should be assumed locally, and that it will be. It assumes further that neither the region as a whole nor the neighborhoods as parts can afford to ignore the mutual ties which unite them. They need to co-operate to the end that the plan for the whole, far from setting up barriers and difficulties for the various neighborhood entities, should conserve and promote such groupings, and at the same time should provide the region-wide services which will make the whole area a better place in which to work and to live. Planners are recognizing increasingly that these ends can only be brought about through the co-operation of the region-wide and the local agencies, on a basis which will recognize the separate and distinct responsibilities each should bear.

Another tendency of recent city and regional planning is the increasing emphasis placed upon the investigation of problems and conditions of the given areas as a preliminary to planning. A certain amount of investigation has practically always been carried on in this connection; but it seems fair to say that very few, if any, previous plans in this country have given as large a place to the investigational phase of the task as have practically all of the important undertakings in this field during the last four or five years. And this has been all the more interesting because these recent plans have given much more attention to the study of distinctly social questions than was customary heretofore. While city planning, viewed broadly, has always been aimed at the creation of an environment which would not only exert a corrective, but also a preventive, influence in dealing with causes of social wrong and social maladjustment, it has been realized latterly that many problems with which the plan must deal have such important social phases and implications as to require special study from that angle

as well as from the others. That is to say, city and regional planners are seeing an increasing number of social burdens carried by individuals and communities toward the relieving of which better planning ought to be able to make a substantial contribution.

Still another new note is the increasingly acknowledged necessity of regarding city and regional planning in very large measure as an educational enterprise. Such planning is aimed toward the improvement of community and regional conditions; but the improvements will not be brought about except as residents of the districts are convinced of the wisdom of the measures proposed and are accordingly willing to get behind the plans. In few, if any, regions will a body be found with jurisdiction over all parts and power to enforce its proposals, but even if such an authority were to be found, its powers of effective enforcement of plans would after all be limited by the extent of the public opinion supporting them. And in the cases where no such official bodies exist, the chances of securing action on proposals made are even more dependent upon a public opinion convinced of their merits. And all this is as it should be; for it is believed that if advances—whether they relate to the region as a whole or only to particular neighborhoods—are to be permanent they must be grounded in popular understanding of their value.

LOCAL COMMUNITY STUDIES

The third major type of endeavor in which a new trend of interest and experience appears to be developing concerns the large number of neighborhood and community groups in small and large cities that are requesting help and materials for the study of their own localities. These range all the way from Bible study classes which have become interested in social service, civic improvement committees in women's clubs, and city planning committees in local chambers of commerce and commercial associations, to official planning commissions for different localities. It is difficult to estimate the number of such groups in the New York region, but from the numerous requests for assistance which have been coming to our offices the total would seem to be large—upward of one hundred perhaps—and the number seems to be increasing.

These groups, like the others, have observed changes going on in the communities about them, changes which have created new problems calling for some kind of study and analysis as a first step toward constructive public action. Social and civic difficulties are pressing for attention, there is potential and actual interest in them among organized groups of citizens, the necessity of inquiry into the essential facts with a view to increasing the public information is obvious, and suggestions for the local groups as to a method of setting to work are welcomed by them.

THE PROJECT METHOD

And now alongside of these three trends of experience I wish to suggest still another in quite a different field: the project method, which seems gradually to be gaining acceptance in the public schools. This method came into existence, I am told, partly as a result of the failure of the older view of teaching as being "something done by the teacher to the student" and partly as a result of new psychological knowledge of the learning process. In this it is made tolerably clear that we learn through experience. In the last analysis we educate ourselves. Books, libraries, teachers, laboratories, are great aids, but they are only that: aids. Education itself must come through participation; we learn in the main "by doing."

The project method therefore seeks to find or invent situations in which the student may take part as realistically as if the thing were an event in his daily life outside the school. The teacher is on hand, not to instruct him what to do, but to stimulate him to a thorough thinking-through and evaluation of the factors to be taken into account in each situation. The nearer such projects can simulate real situations in life the greater are their educational possibilities and value, and thus the best teachers are those who can make the school itself represent a real community and find projects in this school community for as many classes as possible, from the groups studying English and mathematics to those engaged in the study of civics and government.

From the time when Professor Langdell introduced the case method of teaching in the Harvard Law School to the project method being adopted today there has been an increasing effort to use

situations which, through study, analysis, criticism, the exercise of judgment, initiative, and creativeness, will prepare the student to deal with situations into which he will be thrust outside the school. From this point of view he is not educated until he is able to criticize existing social, political, and moral values as a part of the process of studying them and as a preparation for determining his own action when the time comes.

Here, then, are four trends or types of experience. One of them points out the need of more social research and the effective use of the information so secured—this as a means of assisting citizens, at present and in the future, better to cope with current social problems and to promote the common welfare.

A second trend shows the modern city planning movement emphasizing the need of more thorough study of problems of future growth, and particularly of the social aspects of planning; emphasizing also the necessity of taking larger units for study and planning—regional areas of such size as will make it possible to deal with problems in their various ramifications, a movement differentiating between regional and local questions, leaving the responsibility for local studies to local groups, and concluding that regional and local planning will be unsuccessful unless they are treated to a considerable extent as educational enterprises.

A third trend shows a growth of interest in problems of social welfare on the part of local groups, study clubs, civic societies, and committees of numerous civic and social agencies, a desire to shoulder local responsibilities in connection with them; and it shows these groups to be civic resources as yet only partially utilized.

A fourth trend lays emphasis on a new method of education—education through participation in projects as nearly real as possible.

Out of a consideration of these four tendencies there seems to me to come a clear suggestion. It is that in the project method lies an opportunity for securing some of that local understanding of the regional plan (and I am speaking generally—not of the New York undertaking only) which is essential to its success, an opportunity for education through participation in the study of both general regional proposals and of specific local problems, and an

opportunity to secure the criticism and suggestions of local bodies which will aid in the final shaping up of the most workable plan. That is on the one hand. On the other hand it seems to me that an even greater opportunity resides in these cross, or mixing, currents: it is the chance for the regional plan to provide projects and project material which can do something toward increasing the knowledge of the present generation, and the oncoming one now in the public schools, regarding the social and civic questions which are crowding the community for attention.

Here, in various aspects of planning, is the real thing in the way of situations to be studied. It is not necessary to simulate cases for educational purposes. The field is full of the actual, in the study of which very vital and absorbing interests of going communities are concerned. If this method, as would seem by its increasing adoption, is really fulfilling the promises made for it, should it not be seized upon by regional and city plans as an instrument for popular education on planning questions, when so favorable an opportunity as those afforded by citizen groups formed for study and by larger school-room demands for live, current material are coming forward?

I am fully aware that this would not meet all the demands for current social research; nor would it relieve the regional plan of many of its major investigational tasks, of course. On the other hand the plan would be amply repaid for the projects it would provide by the specific local and regional suggestions it would receive. But important as that is, it would, I believe, be promoting something still more important. It would be affording people of the region a means of doing their part in securing a better region and better communities in which to live, and it also would be helping to give citizens who will live in these communities a better understanding of local social issues on which they will need to act. It ought to provide the most important textbook on civics, or rather the best budget of civic projects for all kinds of study, to be found almost anywhere.

Indeed, something of this kind in the way of providing project material has been started in the New York region (and I daresay that I should have found illustrations in other regional plans as

well if I had found it possible to inquire). One of the first pieces of printed matter issued by the Regional Plan of New York and Its Environs was an outline of suggestions for men and women, not experts, but laymen, engaged upon the study of local plans. In setting forth the purpose of the outline it was stated that the Committee on Regional Plan is engaged upon a long task; that it has already collected much statistical and other material of a kind required for any logical and effective regional planning; but that it will be many months before the plan as a whole can be formulated, criticized, and finally submitted to the public for decision. Meantime it was thought that the data gathered ought to be made immediately useful, and as a step in the direction of co-operation between regional and local groups the outline of suggestions was offered.

Another type of co-operation with local groups offered by the New York Regional Plan has been the furnishing of speakers for meetings in the various communities where members of organizations were either taking their first steps to inform themselves on the subject of city or regional planning in general or have been discussing specific plans or parts of plans related to their own localities. Many such meetings have been held, the character of most of them being more that of an open-forum discussion than of a session of auditors at a lecture. While speakers could not be, and were not, sent as substitutes for necessary professional advisors, the discussions have without doubt added to the local organization's knowledge regarding its own planning interests and responsibilities, and have been useful as educational measures.

Further, the Regional Plan of New York has recently started an experiment in one section of the region aimed to stimulate thought and public discussion of planning questions relating to that section. It has issued two brief bulletins setting forth, not particular proposals as yet, but some considerations which are more or less definitely applicable to parks, boulevards, and community planning on Long Island. These are the first of what is to be a series of contributions to the discussion of Long Island's planning problems.

How much influence these efforts have had in the spread of in-

terest in local planning throughout the region it is difficult to state, but it has been interesting to note for one thing that there are at present some forty local planning commissions in different parts of the New York region, a number more than twice as large as that when the regional enterprise was first started.

Of use in the project method of studying local conditions is a system of symbols for representing social data on maps, which is largely the work of Ralph G. Hurlin, director of the Department of Statistics of the Russell Sage Foundation. It was begun some time ago in response to requests for some scheme which might aid the many who are showing social data graphically to use the same language, so to speak. There are more than one hundred different symbols in the system, and an effort has been made to choose such as are practically self-interpreting.

Since work on these symbols has been begun it has become reasonably clear from conversations with teachers in the public schools and a few colleges that they may be used effectively in connection with school projects involving the study of social conditions. It is believed further that they have possibilities for study groups outside the classroom.

The possibilities which lie in this situation are illustrated in a story related by Angelo Patri, of a boy of nine who came to this country from Sicily some years ago. The steamer which brought him came up the New York harbor on a crisp sunny February morning, and the boy was out on deck eager to catch sight of the land which had been pictured to him as the land of freedom, of opportunity, and of encouragement. The steamer came on until the tall buildings looming up at the southern end of Manhattan could be seen, and then his excitement knew no bounds. He saw flags fluttering everywhere and, not knowing that it was Lincoln's birthday, he thought they were out to welcome him.

A few days later found him in a crowded East Side tenement and with all his excitement over. He had started to school. Cramped and dismal home surroundings, together with language difficulties in the classroom, had made his disillusionment complete. But one day he took a piece of hand-carved wood—his own work—to show to his teacher. The teacher at once saw signs of real talent

in it, and she got him transferred to Mr. Patri's school in another part of the city. Mr. Patri seemed to understand him at once, and put him to work under the direction of a sculptor. By the time the boy had finished high school he had won distinction as an artist, and later won a prize which provided for several years of study in his chosen field in Rome.

The day before he sailed to take up his further studies he went to take his leave of Mr. Patri. Their conversation went back to the boy's early experiences in America, and a new thought seemed to strike him, which ended with the remark: "Do you know, those flags really were out for me, after all! I got the kind of a welcome in America that Abraham Lincoln would have had me get."

I have sometimes wondered in this connection whether the project method, which seems to have been utilized to such great advantage in some departments and by which this boy seems to have greatly benefited, does not offer more than we may yet suspect in educating the present and oncoming generation for a fuller participation not only in city and regional planning but in the social, civic, and political life of our communities in general. There is a possible project field for almost every type of talent, from that possessed by the person whose ability might not go beyond indicating on a map the social and civic institutions of the community to the statistician who can handle the processes in higher mathematics involved in pursuing modern methods of predicting population growth. If we gave the suggestion a real trial, who knows but that we might not only discover an occasional genius in social and political science, with possibilities of great service in leadership, but we might also discover a way of greatly increasing the number of informed persons in the community on whom ultimately decisions must rest regarding grave matters of public policy.

In so far as their information bears on city and regional planning, we would have greater assurance of better ultimate plans, whether they happen to be *our* plans or those of someone else; and, what perhaps is still more important, a great many more people might be enabled to live fuller lives by finding a way by which they might make their contribution to the welfare of the community.

THE NATURAL AREAS OF THE CITY

ABSTRACT

The natural areas of the city—From the standpoint of competition the population of the city is segregated over natural areas into natural groups. The natural area as a unit in the physical structure of the city, typified not only by its physical individuality but by the characteristic attitudes and sentiments of its inhabitants, is to be distinguished from an administrative area artificially fashioned for purposes of administrative convenience. Recognition of the significance of the distinction between administrative and natural areas for the solution of many urban problems is important to students of municipal affairs, to the community-organization movement, to zoning programs, and especially to the development of statistics which will be significant for the problems of city life.

THE CITY AS ARTIFACT AND AS NATURAL PHENOMENON

To the philosophically minded the city has often seemed to be the most colossal artifact of man's creation. The towering skyscrapers of a New York or a Chicago, palatial banking houses, the frenzied stock exchange, a Fifth or a Michigan Avenue with its ceaseless stream of automobiles and busses, its smart shops, and its brilliant hotels, underground tubes with roaring trains, or elevated railroads clattering overhead, great belts of smoking industries, miles of canyon-like streets flanked with tall apartments, magnificent park and boulevard systems, water works besides which the Roman aqueducts fall into insignificance—all in all the city seems the most exotic and artificial flower of a man-made civilization, a product not alone of man's hands, but of man's brain and man's will.

Yet the city is curiously resistant to the fiat of man. Like the Robot, created by man, it goes its own way indifferent to the will of its creator. Reformers have stormed, the avaricious have speculated, and thoughtful men have planned. But again and again their programs have met with obstacles. Human nature offers some opposition; traditions and institutions offer more; and—of especial

significance—the very physical configuration of the city is unyielding to change. It becomes apparent that the city has a natural organization that must be taken into account.

In the latter part of the past century and the early years of this present century a tidal wave of reform swept over the city, culminating in the "Man with the Muckrake" and the "Yellow Press." Jacob Riis painted the descent into the slum. Parkhurst crusaded against vice in New York; and Stead, in *If Christ Came to Chicago*, lashed the lords of Customs House Place. Ida M. Tarbell and Upton Sinclair took the muckrake into industry, while Lincoln Steffens laid bare the rotten spots in city government. There was a tremendous stir, public interest was aroused, reforms were proposed, but little happened. Practically all these movements for social reform met with unexpected obstacles: influential persons, "bosses," "union leaders," "local magnates," and powerful groups such as party organizations, "vested interests," "lobbies," unions, manufacturers' associations, and the like. Candid recognition of the rôle of these persons and groups led writers on social, political, and economic questions to give them the impersonal designation of "social forces."

The concept of social forces was a common-sense generalization. But implicit in Steffens's book, *The Shame of the Cities*, was a far more sophisticated insight. Steffens maintained that with his knowledge of New York he could go into any city and quickly gauge conditions; that conditions in New York were not due to a failure of institutions peculiar to itself, but to a condition incident to the growth of all cities. This was the first recognition of the fact that the city is a natural phenomenon and has a natural history.

Meantime, makers, public utilities, city-planning and zoning commissions, and others interested in predicting the future of the city were discovering much about the way in which the city grows. Richard Hurd, in a small volume, *The Principles of City Land Values*, attempting to generalize fluctuations of city land values, formulated certain typical processes of the city's growth. Most instructive are the more recent statistical studies of the American Bell Telephone Company and other utilities for the purposes of extension in anticipation of future service. The city is discovered to

be an organization displaying certain typical processes of growth. Knowledge of these processes makes possible prediction of the direction, rate, and nature of its growth. That is, the city is found to be not an artifact but a natural phenomenon.

A HUMAN ECOLOGY

In an address in 1922, before the meeting at which the Russel Sage Foundation's proposal for a regional plan for metropolitan New York was first outlined, Elihu Root recognized this fact of the natural organization of the city when he said: "A city is a growth. It is not the result of political decrees or control. You may draw all the lines you please between counties and states; a city is a growth responding to forces not at all political, quite disregarding political lines. It is a growth like that of a crystal responding to forces inherent in the atoms that make it up." In the three years that have elapsed since Elihu Root wrote these words, a mass of material about the city has been gathered and analyzed that enables us to describe these "atoms" to which he referred.

Studies of the expansion of the city have shown that all American cities exhibit certain typical processes in their growth.¹ To begin with, they segregate into broad zones as they expand radially from the center—a "loop," or central business district, a zone of transition between business and resident; an invasion by business and light manufacturing, involving physical deterioration and social disorganization; a zone of working men's homes, cut through by rooming-house districts along focal lines of transportation; a zone of apartments and "restricted" districts of single family dwellings; and, farther out, beyond city limits, a commuters' zone of suburban areas. Ideally, this gross segregation may be represented by a series of concentric circles, and such tends to be the actual fact where there are no complicating geographical factors.

Such is a generalized description of the gross anatomy of the city—the typical structure of a modern American commercial and industrial city. Of course, no city quite conforms to this ideal scheme. Physical barriers such as rivers, lakes, and rises of land

¹ E. W. Burgess, "The Growth of the City—An Introduction to a Research Project" in *The City*, by Robert E. Park et al., pp. 30 ff.

may modify the growth and structure of the individual city, as is strikingly demonstrated in the cases of New York, Pittsburgh, and Seattle. Railroads, with their belts of industry, cut through this generalized scheme, breaking the city up into sections; and lines of local transportation, along the more travelled of which grow up retail business streets, further modify the structure of the city.

The structure of the individual city, then, while always exhibiting the generalized zones described above, is built about this framework of transportation, business organization and industry, park and boulevard systems, and topographical features. All of these break the city up into numerous smaller areas, which we may call natural areas, in that they are the unplanned, natural product of the city's growth. Railroad and industrial belts, park and boulevard systems, rivers and rises of land acting as barriers to movements of population tend to fix the boundaries of these natural areas, while their centers are usually intersections of two or more business streets. By virtue of proximity to industry, business, transportation, or natural advantages each area acquires a physical individuality accurately reflected in land values and rents.

Now, in the intimate economic relationships in which all people are in the city everyone is, in a sense, in competition with everyone else. It is an impersonal competition—the individual does not know his competitors. It is a competition for other values in addition to those represented by money. One of the forms it takes is competition for position in the community. We do not know all the factors involved, but each individual influences the ultimate position of every other individual.

In this competition for position the population is segregated over the natural areas of the city. Land values, characterizing the various natural areas, tend to sift and sort the population. At the same time segregation re-emphasizes trends in values.² Cultural factors also play a part in this segregation, creating repulsions and attractions. From the mobile competing stream of the city's popo-

² The nature of "value" in city land is a more complex problem than the average text on economics admits. Other cultural factors so condition the economic as to make the process of "value"—for it is a process—one difficult to analyze and state in abstract terms as it applies to city land.

lation each natural area of the city tends to collect the particular individuals predestined to it. These individuals, in turn, give to the area a peculiar character. And as a result of this segregation, the natural areas of the city tend to become distinct cultural areas as well—a "black belt" or a Harlem, a Little Italy, a Chinatown, a "stam" of the "hobo," a rooming-house world, a "Towertown," or a "Greenwich Village," a "Gold Coast," and the like—each with its characteristic complex of institutions, customs, beliefs, standards of life, traditions, attitudes, sentiments, and interests. The physical individuality of the natural areas of the city is re-emphasized by the cultural individuality of the populations segregated over them. Natural areas and natural cultural groups tend to coincide.

A natural area is a geographical area characterized both by a physical individuality and by the cultural characteristics of the people who live in it. Studies in various cities have shown, to quote Robert E. Park, that "every American city of a given size tends to reproduce all the typical areas of all the cities, and that the people in these areas exhibit, from city to city, the same cultural characteristics, the same types of institutions, the same social types, with the same opinions, interests, and outlook on life." That is, just as there is a plant ecology whereby, in the struggle for existence, like geographical regions become associated with like "communities" of plants, mutually adapted, and adapted to the area, so there is a human ecology whereby, in the competition of the city and according to definable processes, the population of the city is segregated over natural areas into natural groups. And these natural areas and natural groups are the "atoms" of city growth, the units we try to control in administering and planning for the city.

ADMINISTRATIVE AREA AND NATURAL AREA

The distinction between the natural area and the administrative area is apparent. The city is broken up into administrative units, such as the ward, the school district, the police precinct, and the health district, for the purposes of administrative convenience. The object is usually to apportion either the population or area of the city into equal units. The natural area, on the other hand, is a

unit in the physical structure of the city, typified by a physical individuality and the characteristic attitudes, sentiments, and interests of the people segregated within it. Administrative areas and natural areas may coincide. In practice they rarely do. Administrative lines cut across the boundaries of natural areas, ignoring their existence.

The contrast between administrative and natural areas is not new. Historians long ago pointed out the international complications that have arisen because state lines were not drawn with reference to natural groupings of population and natural geographical units. A historian in a recent volume devotes a chapter to "Natural Areas and Boundaries." The geographer talks of production in terms of natural "regions." Gras, in his *Introduction to Economic History*, reminds us that a stable banking system must be based, not on units of administrative convenience, but upon the basis of natural "metropolitan" areas of financial service. We are just beginning, however, to take account of the natural areas of the city.

Students of municipal affairs are coming to appreciate the relationship of the cultural individuality of the natural areas of the city to the problem of city government. For one thing, the theory and practice of American municipal government, evolved to meet the needs of village communities, makes no allowance for the existence of distinct areas within the city, each with an individuality, and unequally adapted to function politically under our present system. On the Lower North Side of Chicago, for example, is a rooming-house area affording dormitories to 25,000 people. This population is exceedingly mobile. It turns over every four months. There are no permanent contacts in such an area. No one knows anyone else. There are no permanent interests in the area, and no public opinion. The population are not "citizens" of the locality. There are few votes, and many of these are sold. Local self-government is a myth. The area is administered by the social agencies and the police, though this fact is but imperfectly recognized by these agencies. The situation should be frankly faced. Such an area should be disfranchized and administered from the city hall. Natural areas are unequally adapted to function politically under our present system of municipal government.

Again, administrative units cut across natural areas. Ward lines divide a "Little Sicily," or ward lines encompass a number of natural areas and natural groups. As a result, the ward vote frequently represents a stalemate among conflicting natural areas; and large parts of the city are politically impotent. The real issues of the areas that make up the city rarely get into politics; municipal government becomes a concession, a state of affairs that is rapidly assuming the proportion of a national scandal. One remedy would seem to be the political recognition of the natural areas of the city, and at least a geographical pluralism in city government.

There have been numerous extra-political attempts to solve the problems of local self-government in the city. Among these is the community organization movement. Looking to the village as a "golden age" of social life, and believing that if the neighborliness of the village could be restored in the city the city's problems would take care of themselves, the community organizers have set out to make "villages" of areas within the city. But in selecting the areas for the experiments they have usually but substituted one administrative area for another, totally oblivious of the existence and significance of natural areas and natural groups. The Lower North Community Council of Chicago set out to make a "community" of a section of the city including a colony of 15,000 Sicilians, a colony of 6,000 Persians, a belt of some 4,000 Negroes, a colony of 1,000 Greeks, a rooming-house population of 25,000 "Towertown"—Chicago's Greenwich village—and Chicago's much-vaunted "Gold Coast."

A further complicating factor is introduced by the fact that the natural areas of a city are only relatively stable, either in respect to values or in respect to the cultural segregation upon them. Particularly is this true in a new or growing city. In older cities residence is more permanent; a historical sentiment enters in to stabilize residence, inclining people to cling to the old community. And in a city that is not growing competition for position tends to cease and values and groupings of the population to reach an equilibrium. But in the growing city, expanding as it grows, natural areas are only relatively stable. They seem to change in a predictable manner, a succession like that observable in plant com-

munities. The laws of this succession are imperfectly known, however. One of the purposes of the studies of the Community Research Fund of the University of Chicago has been to analyse this succession. Chicago's "Gold Coast," again, offers an interesting example of succession in process. As more and more of Chicago's industrial kings achieve incomes worthy of evasion of the government tax, they crowd in upon the "Gold Coast." Chicago's first families find themselves increasingly aliens in their own land. And we view the spectacle, not without its pathos, of the perambulators of the leaders of future assemblies disappearing from the Esplanade to reappear along Sheridan Road.

These ecological facts—natural areas within the city, competition for position, segregation over natural areas, succession—are facts that must be taken into account by those who would control the city's growth as well as by those who would administer the city's government. We are interested here not in cities planned from their origin—though there seems to be limits to what can be done in such instances. Berlin, for example, like Amsterdam and many other European cities, has grown since the time when it was a small city according to a carefully directed plan. The scheme is not called zoning in Berlin, but there is a city architect and everything is planned in advance. The city is solidly built; there are no vacant spaces that may serve as speculative holdings. There is absolute standardisation of buildings—squares, fountains, apothecaries' shops are located in advance. Housewives have shops on the first floor, with the rooms of the tradesmen in the rear. The well-to-do have the apartments above, facing the street. The lower middle class have the back apartments. All classes are represented in a block. It is known how many people will be in each block, and what shops will be needed. Yet with all this careful planning Berlin has gotten out of bounds. The wealthy want to live on the parks and boulevards. They get located on certain streets. These streets acquire reputation and prestige, become distinctive regions not called for in the city plan. Values rise. Speculation goes on. The city gets out of control. Especially is this true since the war, with its sudden turnover of fortunes and breaking down of class distinctions.

The experience of the Chicago Zoning Commission affords an interesting example of an attempt to control the growth of a new, rapidly growing, unplanned city. The Chicago zoning ordinance has been approximately two years in operation. Mr. H. J. Frost, formerly of the engineering staff which gathered the data on which the ordinance is based, and now of the board of appeals, has kindly given me data on the Chicago situation. His data would seem to indicate that it is futile to impose a plan upon a city which involves the attempt to control land values and the natural groupings of the population. Where new districts cut across natural areas of the city there is a constant pressure upon the board of appeals, which invariably necessitates revision. That is, new districts are merely another form of administrative area where they ignore natural areas. In attempting to control a city's growth we are not merely rearranging our "blocks," refashioning an artifact, but are working with a natural organization and natural groupings within that organization. The ordinance can neither control this organization of the city nor the inevitable succession of the city. It can, however, taking this organization and succession into account, stabilize the processes of city growth and prevent the waste involved in scattering and uncontrolled speculation.

Whatever we may think such evidence indicates, certainly it is apparent that city planning and zoning, which attempt to control the growth of the city, can only be economical and successful where they recognize the natural organization of the city, the natural groupings of the city's population, the natural processes of the city's growth. An ideal city is not likely to be the mold of a real city.

NATURAL AREAS AND A SIGNIFICANT STATISTICS

One of our crying needs in planning for and administering the city is a significant statistics of city life. But statistics, to be significant, must be based not only upon accurately defined and comparable units but upon units that are actual factors in the process under examination. Our statistics of city life are based, at the present time, upon administrative areas, which have no real correspondence with the natural areas of the city. Consequently, our

statistics are of little significance for the problems of city life. Mowrer, in his recent study of family disorganization in Chicago, found that statistics of family disorganization meant nothing until they were prepared for natural areas. Similarly, Shaw, studying the problem of juvenile delinquency, found that statistics, revealing when compiled for the natural areas of the city, meant nothing when compiled for wards.

The natural areas of the city are real units. They can be accurately defined. Facts that have a position and can be plotted serve to characterize them. Within the areas we can study the subtler phases of city life—politics, opinion, cultural conflicts, and all social attitudes. As this data accumulates it becomes possible to compare, check, and find out knowledge. With natural areas defined, with the processes going on within them analyzed, statistics based upon natural areas should prove diagnostic of real situations and processes, indicative of real trends. It is not improbable that statistical ratios might be worked out which would afford a basis for prediction beyond the mere agglomeration of population, making it possible to apply numerical measurement to that collective human behavior in the urban environment which is the growth of the city.

DIVISION ON COMMUNICATION

THE STATUS OF RESEARCH ON INTERNATIONAL PROPAGANDA AND OPINION

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ABSTRACT

International propaganda is propaganda which crosses state lines, or which is used to influence the foreign policy of a state. Since the war it has received unprecedented attention, especially in the defeated countries. There are general theories, editorial reports, monographs, special studies, university lectures, special institutions, reflections, and speculations to evidence this interest. International propaganda arises because interests overlap political areas and a world-public is sought. The general strategy of propaganda is to multiply the suggestions most likely to evoke the response desired, to reduce suggestions which are directly unfavorable to the response desired, and to control diversion. Common devices are the use of falsified news and of verbal formulas or epithets, demonstrations, delegations, etc. The success of propaganda is conditioned in part by the degree of co-ordination between governmental departments, the attitude of the press, type of newspaper reporters, etc.

I

It is sometimes convenient to call an opinion international when those who adhere to it are distributed across boundary lines; for other purposes, an opinion may be considered international when it concerns the foreign policy of a state. Similarly, international propaganda may be said to be propaganda which crosses state lines, or propaganda which is used to affect the foreign policy of a state.

In all its forms International propaganda has received unprecedented attention since the war. It is often an object of execration, and therefore of interest, discussion, and finally, of study. In the defeated countries, of which Germany may serve as an example, great importance has become attached to propaganda, since the military people have sought to vindicate their honor by declaring that they were never defeated by the battering of Allied battalions, but that their nation collapsed behind the lines because the alien and radical elements in the population were easy marks for the seductive bait of foreign propaganda. Such a theory is rendered

plausible because people everywhere were educated during the war to beware of the noxious fumes of enemy propaganda. The Germans were wrought up over "Reuter, the fabricator of war lies," and Northcliffe, "The Minister of Lying," and the Allies, the "All-lies." Having been shorn of military strength, the Germans have to rely upon other means of defending and advancing their interests, and patriots are anxious to understand the weapon which was wielded so skilfully to their discomfiture. It is not surprising, therefore, to find more general theories of international propaganda (its nature, limitations, and technique) in Germany than anywhere else. The names of Johann Flenge, Edgar Stern-Rubarth, Ferdinand Tönnies, and Kurt Baschwitz are conspicuous in this connection.¹

The men who were in responsible propaganda positions in various countries during the war have written reports upon their work. George Creel has explained how he advertised America, Sir Campbell Stuart has divulged the secrets of Crewe House (London), Colonel Nicolai, of Germany, has written about the press and public sentiment in war time, and Johann Jacob Waite (Hans) and Tonnalet have related the story of the French offensive against German morale.² Individual propagandists have contributed memoirs, and nearly every volume of post-war reminiscence and apology alludes to the subject.

A certain number of individual monographs have been prepared upon some aspect of the general subject. Schönmann, who was a student at Harvard before and during the war, has recently published in Germany his study of how the American public was mobilized for war. Demartial, a Frenchman, has written a brilliant exposé of the conduct of the intellectuals during the war. M. Marchand, of the Sorbonne, has analyzed some aspects of the German offensive against the morale of the French, confining his attention to an exhaustive comparison of two papers, the *Gazette des Ardennes*, published by the Germans in the occupied provinces, and a Paris journal which was convicted of being in the pay of the Ger-

¹ Flenge, *Deutsche Propaganda*; Stern-Rubarth, *Die Propaganda als politisches Instrument*; Tönnies, *Kritik der öffentlichen Meinung*; Baschwitz, *Die Massenmacht*.

² Creel, *How We Advertised America*; Stuart, *The Secrets of Crewe House*; Nicolai, *Nachrichtendienst, Presse und Volkstimmung am Weltkrieg*; Waite et Tonnalet, *À travers les lignes ennemies*.

mans. Paul M. Rühlmann has studied *Kulturpropaganda*, and Wiehler has written about economic propaganda methods. Stockp-nagel, Kerkhof, and others have dwelt upon selected features of the post-war years.³

Materials of great relevance come from historical monographs upon international public opinion on the order of Dora N. Raymond's study of *Contemporary British Opinion during the Franco-Prussian War*; likewise from historical monographs upon the relation of public opinion to foreign policy, such as B. Kingsley Martin's *Triumph of Lord Palmerston*. Frederick the Great and Napoleon have been described from the point of view of their propaganda methods. The students of military psychology, national psychology, imperialism, patriotism, and kindred subjects have much to offer. Some attempts have been made to apply the categories of clinical psychology to international politics, and to devise ways and means of measuring international attitudes. An elaborate comparison of school books has been carried through by the Carnegie Foundation, and the professional propagandists have begun to describe their own theory and practice.

Another indication of the rising interest in the subject is the number of university lectures which are now offered. In Germany, where this has gone farthest, the institutes in Munster, Hamburg, Munich, Breslau, and Königsberg specialize in somewhat different fields of international propaganda. The new Technical School for Politics (*Hochschule für Politik*) in Berlin announces several lectures on the general problem.

Study is facilitated by the great collections of war propaganda which have been assembled at Stuttgart, Paris, London, and Leland Stanford. The inquiry by the Italian government into the Caporetto disaster is a mine of information. The published notes of a Paris physician on the rumors of the war is a one-man exhibit of valuable matter.⁴

³Schlömann, *Die Kunst der Massenbeeinflussung in den Vereinigten Staaten von Amerika*; Demartial, *Comment on mesure les opinions*; Marchand, *L'effluve moral de l'Allemagne en France pendant la guerre*; Rühlmann, *Kulturpropaganda*; Stockp-nagel, *Die Nahrungs-Propaganda der Allierten gegen Deutschland*; Wiehler, *Deutsche Wirtschaftpropaganda im Weltkrieg*; Kerkhof, *Der Krieg gegen die deutsche Wirtschaft*.

⁴Dr. Lucien Goux, *Les fausses nouvelles de la grande guerre*, 5 vols.

Material shambles in the files of the state departments of the various nations, to which are committed regular summaries and exhibits of opinion from over the world. Even more important is the material in the minds of the permanent members of embassy, consular, and commercial attaché staffs; of members of the information and press section of the League of Nations (and the foreign offices); of foreign correspondents at the chief capitals; of foreign representatives of banking, importing and exporting, and shipping enterprises; of missionaries and observant travelers; and of the members of the new profession of propaganda (or "publicity").

II

If we take our eyes off the students of propaganda and the sources for the study of propaganda and consider the thing itself we are struck by the fact that it is one of the most potent devices in the creation of an international public. It is simply a fiction that the citizens and the governments of one country refrain from meddling in the affairs of another. Last summer, for instance, the German Reichstag was considering a tariff measure which sought to impose protective duties upon agricultural and manufactured commodities. Theoretically, I suppose, this was a matter for the exclusive determination of those people who happened to live inside the juristic entity called Germany. But the truth was that other people were affected, and they took it upon themselves to champion their own interests. There were American manufacturers whose goods would be barred out if this tariff went into effect, and they joined forces with the British and the French and with certain German interests who were opposed to the schedules and did what they could to forestall or to mitigate the proposed restrictions. There was thus the spectacle of quiet co-operation between certain business interests inside and outside Germany with those radical groups inside Germany which were against the tariff. Such private influencing as I have described is the ordinary state of affairs; an American corporation, for instance, finds it convenient to subsidize a well-known newspaper in Paris.

International influencing on specific measures is no monopoly of unofficial interests. The prestige propaganda of the Japanese government on the exclusion question, the "myth of a single guilty

nation" propaganda of the German government against the thesis of sole responsibility embodied in the Versailles treaty, and the propaganda of the Soviet Union for American recognition are current cases. The new agencies for international co-operation stay in close touch with various interests inside each country. Thus the International Labor Office works with those inside each country who may wish to secure the ratification and enforcement of the draft conventions of the International Labor Conference.

Governments also stay in close connection with patriotic societies whose branches may often spread far beyond the boundaries of the home state. The League of Germans Abroad claims to have 150 branches in Germany and in foreign countries, and the Union for Germanism Abroad advertises that it numbers over a million members in Germany and Austria. There are special organizations for Austria, Schleswig, Saar Territory, Czechoslovakia, Poland, Tyrol, the Danube, and overseas. These associations exist to keep alive a sentiment of cultural unity and, for the time being at least, they go no further. The Italian government evidently recognizes the importance of avoiding the loss of its nationals through assimilation, for Sig. Mussolini is reported to have urged the Italian immigrants in America to stay in compact colonies.

Apart from the patriotic societies there are international friendship societies upon which the fostering government smiles. The Alliance Française is one of the most widely spread and successful organizations of this description; one of its leading men said that it was begun "to secure the cultural hegemony of the world for France." The English-Speaking Union was founded to keep the Dominions and the United States and England on a cordial footing with one another.

There are various official and unofficial propagandas in the world for the purpose of instigating revolution, secession, regional- or world-unity. Among these may be named the agitation of the Communists and the Russian *émigrés*, the recent agitation of the American Irish to free Ireland, and the propagandas to stimulate racial, cultural, geographic, or religious unity (Pan-Islam, Pan-Slav, Pan-America, Pan-Europe, League of Nations). Of war propaganda in its various phases it is unnecessary to speak.

There are also propagandas on behalf of political personalities.

It is important that every new ambassador should be received in a friendly fashion at his post, and the sending government usually launches a careful propaganda to aid him.

III

So much for some practical illustrations of the fact of propaganda in world-politics. Propaganda has arisen because interests overlap political areas, and propaganda has become a powerful instrument in the development of a world-public.

The strategy and tactics of international propaganda might occupy us for a considerable time, but I have chosen to mention but a few typical examples.

One element in propaganda strategy is the multiplication of the suggestions which are likely to evoke the response desired. A capital instance of the general theory came out recently in the reported speech by Brigadier General J. V. Charters, Chief of British Army Intelligence during the world-war. Two captured photographs chanced to come to his desk. One of them showed dead German soldiers being transported for burial, and the other showed dead horses on the way to the soap factory. Knowing the reverence of the Chinese for their ancestors and the uncertainty of their opinion of the Germans, he thoughtfully interchanged the titles of the two pictures, and sent the edited material to Shanghai for publication: "German Cadavers on Way to the Soap Factory."¹

Another major element in propaganda strategy is the reduction of suggestions which are directly unfavorable to the desired response. This is accomplished by the skilful use of the technique of nullification. The simple device of counterbalancing the depressive effect of an enemy victory by reporting a compensating gain is a common instance. When Winston Churchill was at the Admiralty he was, according to the Chief Naval Censor, "a bit of a gambler, i.e., he would hold on to a bit of bad news for a time on the chance of getting a bit of good news to publish as an offset, and I must say that it not infrequently came off!"²

Sometimes the effect of uncontrollable events which are likely to prove inconvenient to the achievement of the propagandist's

¹ *New York Times*, October 30, 1925.

² *Rear-Admiral Sir Douglas Browning, Indications of the Naval Censor*, p. 23.

purpose may be nullified by advance preparation. The French public was always uneasy in the days before the war when the Kaiser and the Tsar came together, even on a ceremonial occasion. The Entente officials found it necessary to handle the French public with great care, a statement which is corroborated by a communication to his government from the Russian Ambassador in Paris saying that "the French press is maintaining its calm [in spite of the meeting of the Kaiser and the Tsar], thanks to the measures taken by M. Poincaré and my own unflinching efforts."¹

Occasionally the adoption of a policy can be facilitated by the use of the indirect initiative. A Belgian student of propaganda, in an unpublished manuscript, has christened this the *initiative écartée*, or the "fanned initiative." He observed its operation at the time of the Brest-Litovsk negotiations between Russia and Germany. There was considerable objection in Germany to a policy of downright annexation, and the government proceeded with caution. The *Kaiserliche Volkszeitung* published a report that the English were negotiating with the Russians for the right to occupy the Riga Islands. Instantly there were many spontaneous editorials throughout Germany demanding prompt official action to forestall the British. The Imperial Government took the islands.

A third major element in propaganda strategy is the control of diversion. Allied propaganda against the Germans never got very far by talking about the nine Frenchmen or by counteracting the reports of French cruelty. But Allied propaganda circumvented the wall of hatred and proceeded to divert German animosity against their own rulers. It is sometimes possible to produce a diversion by springing a dramatic sensation which is unrelated to the original center of attention. Will Irwin tells a story about Roosevelt which I imagine is likely to become a classic of this sort of thing. The public was giving unwelcome attention to his Colombian policy.

Suddenly Roosevelt turned his attention to the dead wood in the army, ordered that the desk soldiers of Washington should walk so many miles, ride so many miles, run so many miles, every week. Immediately the parks of Washington were crowded with apoplectic brigadier generals, melting about or in the saddle. The spectacle, having that touch of personality and of humor

¹ Izvolski, *Letters* 202, Document of June 20, 1912.

which the public loves, absorbed for more than a week the spare time of the Washington correspondents, when this story grew stale, the public had forgotten all about "the rape of the canal."

Turning from the major elements of strategy to the devices of propaganda, we have a wide assortment to choose from. As previously implied, faking is common enough. This varies from putting a false date line on a dispatch, through the printing of unverified rumors, the printing of denials in order to convey an insinuation, to the "staging" of events. During the world-war the atrocity pictures of the Jewish pogrom of 1905 were retouched and served up as fresh enemy outrages. This process went much farther. In the *Daily Mirror* for August 10, 1915, was published a picture of three German officers who had various silver vessels in their hands. The subtitle was, "Three German Cavalrymen Loaded with Gold and Silver Loot." This was really a defaced reproduction of a picture which had originally appeared in the *Berliner Lokalanzeiger* for June 9, 1914, when the winners of the cavalry competition in the Grünewald were photographed with the trophies in their hands. The Germans circulated a book about these falsifications during the war, to which the French replied by counter-attacking in the booklet named *Imposture Through Images*.*

A single simple formula is often of pivotal importance. Epithets are signposts which enable the individual to choose, by some automatic process below the level of critical reflection, the path of the congenial. I will illustrate the power of the formula by a case which was partly propaganda and partly the result of the propensity of a reporter to interpret an event as he feels it would be interpreted by his readers were they to see it. The French papers always wrote about the "occupation" of the Ruhr, the "taking of guarantees," or the "Ruhr operation." The British papers which were opposed to the policy always referred to the Ruhr occupation as "the invasion of the Ruhr," or "the Ruhr adventure." The very word "invasion" suggests a dozen passionate arguments against the French policy; the "taking of guarantees" fathers another dozen equally passionate arguments on the other side.

Demonstrations are common propaganda aids. The American

propagandists in Italy during the war found that nothing aroused so much enthusiasm as the sight of a detachment, however small, of American soldiers. The ordinary technique for the conduct of amicable relations may be illustrated by the entertainment of Dr. Lauro Müller, Brazilian Minister for Foreign Affairs, in the United States in 1913. At the termination of a long series of negotiations during which relations had been somewhat strained, an invitation was extended to him by the State Department to return Secretary Root's visit of 1906. Every effort was made to efface public tension by a great show of cordiality. He was met by the "Mayflower" and escorted by battleships. He saw all official Washington privately and at receptions, and he laid a wreath on the tomb of Washington. He visited almost every section of the country, and indulged in innumerable dinners and inspection trips. He received an LL.D. from Harvard, and visited the Grand Canyon, the sequoia groves, automobile factories, and Coney Island. Military reviews, naval visits, government commissions of investigation, business men's trips, newspaper delegations, sporting events, visiting professors and students—all these have their propaganda aspect.

IV

Insufficient attention is frequently given to the general conditioning factors which affect propaganda, and especially official propaganda. Government propaganda is frequently sent askew because of mal-co-ordination among different departments. Thus, Bismarck was greatly incensed shortly before the outbreak of the Franco-Prussian War when a statement appeared in the *Kölnische Zeitung* that there was a scarcity of labor in the Spandau cartridge factory. He complained that this indication of unusual activity in the preparation of war material would cause no less anxiety abroad than were he to pay two visits to the King at Ems, and he reprimanded the military services for permitting this leak to occur.

Governments are frequently compromised by maladroit publicity work. At the Genoa Conference the French tried to influence the press by delegating a subordinate flunkey who knew no more than was told him to meet the journalists each day. Lloyd George, however, used his personal secretary for this task. His secretary

was present at all the important deliberations, and he spoke with such knowledge, frankness, and sympathy that the French journalists deserted their own press conference and flocked to the English conference. No doubt the fall of Ireland was contributed to by the unsympathetic tenor of the reports which found their way into the French press from this English fountainhead.

The press may cherish a grudge against a government which interferes with it too grossly, and it may use its own grievance to make copy. In the *London Times* for July, 1924, is published the protest which the Foreign Press Association of Berlin raised against the attitude of the German passport and taxation authorities toward them. They threatened to "break off all official and social relations with the government pending a settlement of the matters in dispute."

A certain light may be thrown upon the actualities of the situation by relating a case in which a government succeeded in silencing some journalists who nursed a grievance. In 1900 a group of American journalists were disgruntled at the poor facilities given them at the Universal Exposition. They threatened to get up a cholera scare to keep the world away from Paris. The French Foreign Office got wind of the affair. It made no formal protest, but let it quietly be understood that any correspondent who dared to circulate such a report would be deported. Knowing the reputation of the French government in such matters the journalists held their peace.

An inconvenient leak has sometimes been sprung by an ignorant reporter. When Woodrow Wilson was leaving Paris for the first time he gave the American correspondents an interview in which he spoke his mind. It was tacitly understood, of course, that he was not to be quoted directly, but a cub reporter on the *New York Herald* gave the President's name, and since no one else violated confidence, his paper scored a sensational scoop. The correspondents were organized in common defense against just such breaches of the code, and they promptly withdrew the cub's press card and deprived him of his usefulness at Paris.

Official censorship is not infrequently circumvented by the ingenuity of a reporter. Wickham Steed tells how, when the cen-

sorship was clamped on in May, 1898, to conceal ominous disturbances in Italy, he telegraphed from Rome to London, signing the German equivalent of his name, saying, "Short messages will mean the opposite of what they say." He wrote his dispatches in the form of denials of the true state of affairs and the Italian censor passed them. They appeared correctly in the *London Times* and his ruse was not discovered for several days.

The very presence of the journalist is a factor in international politics which must be taken into consideration by governments. Mr. Jeremiah Smith, during his recent visit to the United States from his post in Hungary, described the Paris council meeting at which the Bulgarians and the Greeks were represented. Each claimed that the other was unlawfully invading his territory. It was proposed that the two powers should cease fighting instantly and withdraw their troops behind their frontiers. The representative of Bulgaria was asked whether he would agree. He would. Would the representative of Greece accede? He hesitated. But he saw out there before him not only the authorized spokesmen of eight powers, but a gallery of press correspondents with their pencils poised for his answer. At length he declared that this solution was entirely agreeable to him personally, and by the next day his government had authorized assent.

A propaganda never begins with a clean slate in the minds of the public, and ordinarily it can control but a small rivulet which feeds the mighty stream of suggestion which acts upon the public. The pro-American propaganda in Europe, for instance, is handicapped by many influences which are hard to contend against. Here is an item, for example, which appeared in *Le Temps* of Paris on May 4, 1934: "In a letter sent to Nicholas Murray Butler, president of Columbia University, Mr. Collar, member of the House of Representatives, declared that at a recent sitting of the House of Representatives one of the most influential members of the Prohibition party was dead drunk."

This is news, not merely because the newspapers are partially owned by brewing and distilling interests, but also because the adoption of prohibition has often been presented as implying the moral superiority of the Americans, and it is a pleasure to make a hypocrite out of a tight-jacket. Boozing is not the only unfav-

able news of America in Europe. It is likewise news when there is debauchery in Hollywood, when Kansas farmers burn corn while a part of Europe starves, when Negroes are lynched, when science is put on trial, when judges sit in shirt sleeves instead of robes, and when a rich American proposes to have the Notre Dame Cathedral transported to Missouri, or offers to exchange a stained-glass window for the bones of an ancestor. This news falls upon minds which may have been influenced by the book in which Upton Sinclair dilates upon the dubious marvels of the packing industry, or in which he paints the American university as the puppet of plutocrats; by the American movies, which are accused of destroying parental authority, personal modesty, cultural aspiration, and refined humor; by the American sex magazines, which have invaded the periodical stands of Europe, and which are supposed to peddle smut; by the dime novels which are alleged to make of robbery and fighting a high adventure; and by sport, which is said to distract the youth from serious pursuits.

News which is detached from its cultural context and ejected into another context is liable to vast deformations which are not yet the object of minute research.

After this brief and fragmentary enumeration of certain factors which limit the success of official propaganda (I have omitted the control of communications, about which Mr. Rogers speaks, and the basic economic and cultural situations) one may be in a frame of mind to ask whether propaganda really matters. It is common to claim that propaganda had a very important part in the demoralization of the Germans after the collapse of the spring offensive in 1918, in the instigation of secession among the subject nationalities of Austria-Hungary, in the preparation for the collapse of the Italians at Caporetto, and in the success of the English and the French in bringing the United States into the war. There is, however, no means of exact measurement which will enable us to assign a precise degree of weight to propaganda in the precipitation of social change. That it has some importance, in spite of all limitations, appeals to common sense; do not the French have a saying, which goes back at least to Lamartine, that "Even God must have the church bells rung for him"?

AN INTERNATIONAL NEWS ORGANIZATION

ABSTRACT

This paper outlines certain thoughts and plans that have come about as the result of the operation of an experimental news agency. If it is assumed that the objective is to give account of what is really happening in the world at large or in some particular area, then, when things are in flux, good reporting will consist in presenting as well as may be the forces at work and their shifting interrelations. Inquiry failed to reveal men who can "give even a reasonably well-balanced, impartial, and convincing picture of the social, economic, political, religious, racial, and other forces now shaping affairs in this country or, for that matter, in any other country." Investigation led to the conclusion, however, that such broad surveys were possible, and that twelve or fifteen men, dividing the field between them, could cover the world. This conclusion led to the creation of an organization for setting up a small corps of men for the purpose of making the fullest possible effectual use of their knowledge and services through writing, lecturing, participation in conferences, etc.

Nearly three years ago a friend, then resident in Europe, and I set up a little news agency to try out certain ideas from which have developed plans for the international collection and distribution of news.

Not being scholars, we have not attempted to define the cell-like word, "news." But we have given thought as to what would constitute good reporting, were the objective to give account of what is really happening in the world at large or in some particular area. Were conditions in general stable, and everyone reasonably familiar with them, then perhaps good reporting would consist in presenting the unusual, the exceptional, the departures from the normal. But as a matter of fact, things are in flux, and no one knows much about what is happening in the cauldron. Under such conditions, we have come to think, good reporting would consist in presenting, as well as may be, the forces at work and their shifting interrelations. Or, to put it more concretely, good reporting of present-day England, say, would consist in presenting the major trends, events, and personalities as they give shape to the feelings, beliefs, thoughts, and policies of the English people and government.

As a consequence of such thoughts we began to look about to locate people who were trying to understand the current world in this broad way, people who were trying to get the feel of the forces at work, people who were trying to synthesize and to interpret this thing we call contemporaneous life.

Up to date our quest has left us empty-handed, for we have not found anyone who can give even a reasonably well-balanced, intimate, and convincing picture of the social, economic, political, religious, racial, and other forces now shaping affairs in this country or, for that matter, in any other country. To change the phraseology, we have not found anyone who can take up labor, business, education, and the other dozen or so broad groupings and in each instance give a general idea of what is going on, including portrayal of the more effectual personalities, and, having done that, interrelate forces and persons into a living entity.

Perhaps there are men who can do this for the United States and for other countries. All that I can say is that we have not succeeded in discovering any such person.

It may be that considering the complexity and fluidity of present-day life makes the task impossible. Yet painstaking inquiry has led us to the conclusion that an exceptionally competent person, so situated as to be able to consecrate himself to the task, can acquire a reasonably complete picture of the trends, events, and personalities at work in a major section of the world.

In England, for example, I questioned members of Parliament, journalists, editors, business men, educators, as to whether it would be possible for a person, suitable to the work, to become acquainted, in a reasonable number of years, with the major group movements and with the outstanding personalities in and outside of these groups. The usual answer was yes, followed first by a wish that someone would undertake the chore, and followed secondly by speculation as to the degree of approximation to such a broad view possessed by various outstanding people in Britain.

Convinced that a fairly accurate impression could be got of the stream of contemporaneous events, we next began to speculate as to the size and nature of an area that a single person could cover in such a way, or rather, we began to estimate how many men would

be required to cover the entire world, each man majoring in an area, the men co-operating with one another. We went out into the field and did some experimenting. We undertook, for instance, to find out how many of the Danube states a man could cover.

I will not undertake to present the grounds for our conclusion, but we finally came to believe that twelve or fifteen men, competent and well financed, could cover the world.

Then our nimble imaginations envisaged a small corps of men, inquisitive, alert, energetic, scattered about the world, in touch with events and people, keen for ideas and sensitive to feelings, devoting themselves to understanding the onward sweep and unfolding of life.

Recovering from this spree of elation, we began to wonder how much it would cost to maintain such a corps, and where the money might come from, and especially to wonder to what use the work of such a corps could be put, other than to afford an entertaining life to its members.

Certainly the men would have knowledge and understanding and their own services. What of it? Who would be interested? So we faced the question of how the knowledge and services could be put to work in the world?

Our experience with the news agency convinced us that such a corps, while its members might occasionally turn out stories acceptable to newspapers, would not find a full outlet either for their knowledge or for their services in the daily press—or in the periodical press, for that matter. And we realized quite well that the man bound to the "rhythm of the telegraph," as it has been happily called, lacks the time and freedom of movement necessary if one is to get far beneath the surface.

Furthermore, to tell the truth we found ourselves rather sour on general efforts to educate, influence, mold, and leaven public opinion. As a matter of fact, we found ourselves with a growing interest in the men who have arrived (or are on the way to arrive), the men who are causing things to happen, who are making public opinion, who are shaping history, and we came to doubt whether an occasional news article or magazine piece or book really shakes them in their purposes or lessens their prejudices.

With a view to ascertaining what practical uses could be made of the knowledge and services of the members of such a corps as we had come to envisage we did a little inquiring—not limiting our inquiries to this country. We talked to university authorities, business men, labor leaders, editors, publishers, directors of institutes of politics, and managers of lyceum bureaux. On the basis of what we were told, ignoring the parts we thought aberrant, we concluded that there were plenty of outlets both for the knowledge and for the personal services of the members of such a corps, and that some of these outlets were such that they would provide part, at least, of the funds needed for operations.

Let me tie things up a bit. Gnawed clean of meat and gristle and sucked of marrow, the white bones of the scheme we arrived at are: (1) a small corps of men, each man seeking to make himself the outstanding authority on the current affairs of a given area and spending the major portion of his time in that area, the men between them covering the world; and (2) the fullest possible effectual use of their knowledge and personal services. Note the word, "effectual."

Obviously, there is much we do not know about the working out of such a scheme. We do not know just what should constitute an area; we do not know what preliminary experience and training a member of the corps should have; we do not know in any very precise way what uses can be made of the men's knowledge and services; we do not know how much income can be derived from sale of knowledge and services, that is, from articles, from books, lectures, participation in conferences, etc. There is plenty of room for experiment, for blunder, for surprise.

Nevertheless we like the scheme. We hope to try it out. We have set up an organization; we have some money in sight; we have definite ideas as to the part of the world in which to start. Obviously, efforts during days of trial and error ought not to be too dispersed; we are on the lookout for some budding geniuses. I do not say geniuses flippantly. Just ordinary hard-working folks won't do. We are really on the hunt for a few exceptionally capable young men—old enough to have demonstrated their worth—to whom the scheme appeals, who have a flair for this sort of thing.

and who have an itch to know more about the contemporaneous affairs of some area than anyone else in the world, and who, when they have that knowledge, will have an equal urge and the necessary adroitness to make effective use of it in the press, in the market place, in the school, and in the church.

The men will not be employed to be for or against anything. They are to be "pure scientists." They themselves must be well-balanced individuals, free from prejudices and preconceptions. They face perhaps as difficult a task as there is in the world, namely, that of interpreting a people, or a group, to itself and to others. Such a task requires something beyond the gleanings of a Cook's tour, something even beyond knowledge; sympathy, insight, the mellowness of time, the gift of expression are indispensable. The men will be out in the world, moving about, meeting people, facing blame and praise, always confronted with challenges. Each man will be largely independent and will have to win his place—build prestige for himself and the corps.

I must confess that I have fierce curiosity as to how far men can deliberately train and discipline themselves to view profoundly, clear-sightedly, and impartially both the whirlpool of men and events and the slow glacial pressures. By "impartially" I mean the impartiality that is achieved as the result of self-discipline, of struggle, of varied and rare experience, of sympathetic understanding and appreciation. In a sense, for broad survey work such as is contemplated in this scheme the investigator himself is the instrument of precision.

Whether the work of gathering information about broad movements and the master-personalities, interpreting them, and disseminating information about them is a scientific activity is perhaps a matter of definition. But I do want to call your attention, even if it may be trite, to the fact that in addition to detailed research into narrowly defined projects, there is the problem of synthesis, of broad view, of seeing things in movement and in relationship, and the further problem of putting the resultant findings and the especially well-informed men at the work of the world.

DIVISION ON SOCIAL RESEARCH

THE CITY AS A COMMUNITY AN INTRODUCTION TO A RESEARCH PROJECT

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If it is true that the city is the most characteristic phenomenon of modern life it is because in the city the outstanding forces of present-day society are working out their logical consequences in more complete form than elsewhere. Here the operations of capitalism, mobility of population, democracy, individualism, and group action are all found in full swing. And here are displayed their end results in the extremes of luxury and poverty, of civic virtue and crime, of stable social organization and appalling disorganization.

Whether or not the city is a community is, obviously, largely a matter of how we define a community. And this seems to be a matter over which there is the usual difficulty which appears when we undertake to give definite scientific meaning to a term of popular usage. There is, however, in all the connotations of the term "community," both popular and scientific, the fundamental notion of a group of people inhabiting a prescribed geographical area who have a considerable degree of unity in meeting the more important concerns of life.

The chief reason for casting the modern large city outside the community field is that many observers have been more impressed with the evidences of absence of unity in the city than with the signs of its presence. There can be no glossing the evidences of disorganization in the modern great city. National and racial groups gathered from the four quarters of the globe here live in close physical proximity, but with little similarity of tastes or habit or language and little sympathy for, or understanding of, one another. Varieties of religious groups either spend much of their energies in attempting to neutralize the efforts of one another or go their respective ways with indifference and mutual disdain. Warring economic groups, through violent conflict or long-continued competition, wear out one another's resources and at the same time deny their constituents the convenience or utility of their needed services. Opposing ethical standards divide the city into warring factions concerning law enforcement, Sunday observance, race-track gambling. It is not strange that the spectacle of such a discordant medley of hundreds of thousands of individuals without any personal relations except in small selective groups should impress many observers with the lack of any essential unity that might be described as communal. Professor Sanderson, for example, says that the large metropolitan city "is a mere aggregation of people living together under a city government."¹

¹ *Publications of the American Sociological Society*, XIV, 84

Such a point of view, however, fails to take account of certain aspects of social unity that are exceedingly significant for modern society. To think of group unity as confined exclusively to situations where simple, face-to-face relations prevail is to neglect some of the most important phases of the present social order. Professor Seccombe has well pointed out the highly co-operative nature of much of our mechanized impersonal relations.¹ Mail delivery, road-building, protection from internal and external enemies, are now carried on in a highly impersonal manner devoid of conscious co-operation, but would not be possible if there did not exist a very vital co-operative relationship between the citizens of the nation as well as between states and local groups.

There are several distinctive marks of all modern local groups that should be recognized as applying to cities as well as to rural groups. First, the locality is decreasingly self-sufficient. Government, economic organization, and cultural organization, all are developed on national, or in some cases on world, lines. The citizen of the local group is also a citizen of the state and of the nation, and he consequently relies on these outside agencies for a part of his life-needs. The economic life of the locality practically always reflects the economic conditions of the nation and, largely, of the civilized world. Hence the economic interests of the citizens look far beyond the boundaries of his city. His religion, his intellectual life, and practically all other aspects of his culture are fed by many streams whose sources are far beyond the confines of his locality. The modern local group, whether small rural community or metropolitan area, can in no sense satisfy the life-needs or claim the exclusive loyalty of its members.

In the second place all modern society is highly individualistic as compared with primitive society. That is, much larger place is given for variety of taste and habit and belief. No dead level of uniformity is pressed down on the lives of its members by any modern social group. Specialization and division of labor have been accompanied by differentiation of thought and interest. This means that the unity that exists within any modern group must be an organic unity, a functional cohesion of unlike parts, whether we have in mind economic organization, political organization, or culture. As Professor Cooley has well shown, the unity of opinion or thought or belief, in a modern group, is a unity that permeates many differences.²

In the next place, since the areas over which contacts take place are large, and since our unity is a functional cohesion of unlike parts instead of one of uniformity, the greater part of the relations maintained in modern society are impersonal. Our cultural contacts are through books and magazines and newspapers, and we have no fellowship of the personal sort with thousands who are daily helping to mold our thoughts and shape our personalities. We have very significant business relations with the tea-growers of China, the coffee-growers of Brazil, the diamond-miners of South Africa. The farmer of Montana has

¹ *American Journal of Sociology*, XXVIII, 461 ff.

² Cooley, *Social Organization*, pp. 221-22.

definite business relations with the banker of New York. But all this is so mechanized and carried on through such tortuous channels that the personal element has no place in it.

Now, the reason the city is looked upon as a confused mass of people without essential social unity is because in it these characteristics of modern society are seen in their most typical form. The citizens of the city are not bound together by any unique loyalty to a self-sufficient locality. They are highly diverse in their culture and in their interests. Their co-operative relations, except in small selective groups, are highly mechanical and impersonal. But we cannot deny that there is in the city an essential unity. The economic interdependence of city dwellers is certainly greater than is found in the rural community. In the maintenance of the public schools and all the departments of the city government, we see a group of common objectives and essentially co-operative activity. The like response to intellectual and emotional stimuli is frequently much more marked over the whole metropolitan area than it is within the rural community.

The question may now be raised, Is a city a community in any sense in which a state or the nation is not one? Do not practically all modern political or locality groups have the sort of unity which we are claiming for the city? The essential difference lies in the number of the elements of the population which have been reduced to a co-operative basis, and in the degree to which the co-operative process is complete. Thus, if we compare the city with the state we find that the urban population is co-operating in many more things than are the citizens of the state. The functions of city government, for example, are much more numerous than those of the state. And governmental activities are not the only field in which the comparison is to be made. In intellectual and aesthetic pursuits, in religion, in voluntary civic and philanthropic activities, in business and industrial affairs it cannot be doubted that a larger number of co-operative projects is carried on by the urban population than by the state or nation.

When we compare the degree to which the co-operative process is complete in the city with the degree attained in the functions of the state or of the national group we find the same difference. For example, the co-operative process with respect to the schools is much more complete in the school district than in the state or nation, as are also the local public-health functions as compared with those of the state and nation.

There are undoubtedly striking differences between cities in these respects, as also between rural communities. These comparisons suggest that we may have here a measure of the communal process. All locality groups have a certain degree of communal process. That is, all have a number of co-operative activities, each of which has attained a certain degree of co-operative completeness. But the number and the degree vary greatly. Instead, therefore, of attempting to answer the question whether this or that locality group constitutes a community, we have to determine the extent to which the group is

communal, and we have, as means of determining this extent, these objective units of measurement. The adoption of such an objective measure of communal unity frees us from much of the metaphysical character that has permeated our discussion of the community during the past decade. It also eliminates the futile search for the answer as to just what types of locality group are entitled to the designation of community. Any locality group may properly be called a community, or at least a potential community, but the degree to which it has attained the communal character is a matter of quantity and subject to measurement.

We may, in fact, isolate any particular phase of a city's life and undertake to study the degree to which it has attained a communal character. It rarely is the case that the same degree of progress has been attained in this respect in all the different aspects of the life of the city. Within recent years the community movement has been expressed in a number of separate efforts in American cities. The chamber of commerce movement is an attempt on the part of the mercantile and the employing interests to strengthen their position through co-operative effort. The Protestant churches have undertaken a similar project in the church federation movement. The organized labor interests have created the local trades council. The women's club movement has achieved city federations of clubs. Within the same city considerable progress may have been made toward realizing a business community or a religious community, while other aspects of the city life are still highly unco-operative.

The project in which I am engaged is a study of the community movement among the welfare activities of American cities. One question to be answered by such a study is, to what extent are American cities becoming communal in the development of those activities pertaining to the physical and moral well-being of the population? It seems apparent that this can be measured by determining the number of these activities that are being put upon a co-operative basis and the extent to which this co-operation is effective. Such a study should reveal, with respect to any particular city, the extent to which it has become a community in its welfare activities, and, with respect to the national life, what the tendency is in this field.

THE LOCAL COMMUNITY AS A UNIT IN THE PLANNING OF URBAN RESIDENTIAL AREAS

CLARENCE ARTHUR PARKY, *Director, State Planning Board*

The occasion for this study was the request, by the Committee on the Regional Plan of New York and Its Environs, for a formula covering the desirable distribution of neighborhood playgrounds. Proper provision for children's play means, however, much more than the accessibility gained by adequate distribution of play spaces. Children must be protected from dangerous traffic while traveling to the playground, and a certain degree of racial and social homogeneity must be assured among playground patrons or healthy play-life will not occur. Our problem, therefore, became an inquiry as to what arrangement of streets, open spaces, and public sales would best serve and promote a normal neighborhood life.

What does, or should, a neighborhood do for a citizen other than is done for him by the city as a whole? Our study and analysis lead us to these conclusions: The functions peculiar to a city neighborhood, the things whose absence makes a neighborhood a less satisfying environment for family life, are these: (1) To give an aesthetic satisfaction, such as is afforded by the character of construction—shrubbery, lawns, state of street—all the things in the proximity of a home which give pleasure or the absence of which arouses disgust, (2) to afford safe access to an elementary school, (3) to provide safe access to congenial play spaces, and (4) to afford easy access to certain small stores and shops.

What changes in street net and open spaces should be made specially for these four aspects of local community life? To determine these we must consider the physical and spiritual requirements of our four functions. The satisfaction flowing from residential characteristics will be considered last because it is affected by the other three.

1. *Schools*—According to Strayer and Engelhardt, an elementary public school should be provided for every thousand or twelve hundred children of school age, or, in a normal population distribution, for approximately every five thousand or six thousand people. The maximum travel distance for the pupil should not exceed one-half mile. In a one-family-house district, where each lot takes about 5,000 square feet (100 feet by 50 feet) with 30 per cent of the area set aside for streets, a population of 5,000 people requires approximately 160 acres. In the form of a square that area is one-half mile by one-half mile. A school located in the center of such a district would be so situated that no pupil would have to travel as much as one-half mile. If the district

were triangular, a half-mile radius would still cover it. These 150 acres of one-family houses would ordinarily make a model school district. In proportion as density increases this area can diminish.

So much for size. The next requirement dictated by school considerations is that no pupil should have to cross an arterial street to reach the school. In New York City the automobile has been killing children at the rate of nearly one a day. The remedy is obviously a district protected from through traffic. The best solution seems to be to use arterial streets as the boundaries of the neighborhood district. Make these streets direct, make them wide, but lay them down so that they demarcate, instead of bisect or cut up, neighborhood districts. We come thus to the concept of a cell in the street system, bounded by arterial highways and containing a school district within it. Obviously such an arrangement can be provided only at the time the street net is laid down.

2. *Playgrounds*.—Recreational surveys show that small children will not ordinarily travel more than one-quarter mile to use a playground. If it is more distant they stay away from it. A good school yard in the center of 150 acres affords a public play space that is within a quarter of a mile of most of the families. There should be, however, more than one playground in a neighborhood, with two such areas the distance requirements would be nicely met for all the residents of the district.

Children on the way to play need the same protection from through traffic as pupils attending school, so that a district walled in by arterial streets is also required from the standpoint of good neighborhood recreational service.

3. *Shops*.—City planners consider that one-half mile is the maximum distance which people should have to travel to find a neighborhood store. If it were two blocks it would be better. At the same time residents do not want shops so close that they lower the residential character of the space immediately adjacent to their homes. From time immemorial trading centers have arisen at the junctions of traffic highways. Since our neighborhood district, as thus far laid out, is bounded by thoroughfare streets, the logical and convenient places for shops are on its periphery, at the corners, merging with the business areas of adjoining districts.

4. *Residential characteristics*.—Of course most of the satisfaction arising from a home environment is in the hands of the architect, the landscape artist, the builder, and the subdivider. But the city planner can also help. Take our walled neighborhood district. Suppose it could have a special street system of its own, converging upon a green in its center, with the public school on one side, a couple of churches and a little theater filling in the other sides, the whole civic center planned and laid out artistically—would not such a neighborhood afford distraction and the finer kind of satisfactions to all its residents?

A neighborhood district walled in with highways and provided with its own special street system would in itself be the physical stimulus for a definite local community consciousness. The relation of such a psychological state to residential characteristics is very real. The architect and real estate subdivider may sell

you a home and a charming environment. But you can preserve these residential characteristics after the real estate corporation has gone *only* by combining with your neighbors for that purpose. The municipality will not do it for you. Experience shows that whether or not a local taxpayer's association will arise and function depends upon certain physical conditions. The area within which the possible members live must not be too large, and it must be visibly demarcated. Before the leaders of any movement can issue a call to a meeting they must determine whom to invite. Unless the precise area of the common interest seems obvious no movement will start. Thus the arterial highway boundaries of the neighborhood district play a vital part in stimulating and making association possible.

Our study has led, then, to the conception of a specialized neighborhood district plan. We think of it as a rather elastic pattern which might serve as a unit of design in laying out the residential sections of new urban extensions. In population and shape this neighborhood unit is the best school district—whatever educational authorities say that is. It has school and institutional sites in the center and shopping districts at the corners. It is bounded and walled in with traffic highways or non-residential areas, and has within its limits a special street system which favors direct circulation for those living within the unit and the by-passing of it by travelers having no business with its residents. Within such a district there would be small parks and open spaces suited to neighborhood use, ideally, 10 per cent of the total area would be thus allocated. Given a layout embodying these principles, we believe that an environment is provided which meets the peculiar needs of local community life.

Observation of current real estate tendencies leads us to believe that the commercial effort to satisfy the demand for harmonious and pleasing residential environments will of itself bring about the development of neighborhood districts similar in many ways to the pattern we have outlined. This movement can be aided, however, by the establishment of municipal planning boards and by legislation which gives a premium to comprehensive planning and development. Socially, the result of the movement will be the reappearance of the local community, differing from the village prototype in the absence of the occupational basis. The new grouping will show greater cultural and economic homogeneity since it will largely result from the conscious choice of homes on the basis of similar standards and similar means.

THE RESEARCH RESOURCES OF A TYPICAL AMERICAN CITY AS EXEMPLIFIED BY THE CITY OF BUFFALO¹

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As a member of the University of Buffalo Committee on Economic and Social Research the writer has, during the past year, made a reconnaissance of the research resources of the Buffalo area. The material uncovered may serve as a typical survey of the research data available in the average American city concerning demographical factors, including vital statistics, ecological and economic factors, pathological factors, and miscellaneous factors.

Demography and vital statistics have for their major source of data the United States Census, whose decennial publications tabulate the population of cities such as Buffalo according to a wide range of criteria. In addition there are the intercensal publications, such as the census monographs, one of the most important of which, from the viewpoint of this paper, is Rosentat's work on *Increase of Population in the United States, 1910-20*, which gives information on population increase, movement, and so forth in Buffalo as well as other cities. Another group of intercensal reports are those on vital statistics, which appear annually and contain detailed rate tables on births and deaths for all the major cities of the registration area. The mimeographed daily press releases issued by the Census Bureau give timely data² on many subjects, including birth- and death-rates, infant mortality, automobile fatalities, a so-called "weekly health index" by cities, and marriages and divorces by counties.

Supplementary to the United States census publications are the publications of the state of New York, such as the decennial census of New York State, which appears midway between the federal censuses, and particularly the annual reports of the New York State Department of Health, notably those on vital statistics and marriage statistics.³

Among local sources are the annual reports of the municipal health department, the annual reports of the department of police, which contain detailed accounts of homicides, and the school census, which makes a separate count of all children between the ages of four and eighteen and, in its records of

¹ Paper read before Social Research Section of the American Sociological Society, New York City, December 28, 1935.

² For example, the writer received on December 28 a statement of automobile fatalities up to December 5.

³ Two volumes. The completeness and scientific value of these reports are largely due to the efforts of Professor W. F. Wilcox of Cornell University and the late Dr. Frederick Bachel, for many years in charge of their preparation.

removals of children from one precinct to another, provides an indication of intra-urban migration. Finally, the Buffalo Foundation, a private agency endowed for social research and experimentation, is, with the collaboration of the department of health, conducting a detailed study of infant mortality. This material is published in the monthly bulletin of that organization known as *The Foundation Forum*.

Some of this information, as the school census, which is contained in the files of public agencies is of the nature of a public record and, in the absence of specific legislation or regulation to the contrary, is usually open for inspection or may be examined by special permission. The student, as a citizen, has the right to examine this material, and, as a trained worker in the field of social science, it is his duty to make use of that right whenever it is necessary for the better understanding of the organized life of his community.

While a variety of interests might be subsumed under the heading "ecological and economic factors," this discussion will be confined to questions of climate, housing, health, cost of living, wages, employment, and working conditions. The factor of climate is of course covered by the records of the United States Weather Bureau.

On housing in Buffalo, as elsewhere, information is meager. Nevertheless, there is some material in the records and reports of the Municipal City Planning Commission and the Tenement House Division of the municipal health department.

Concerning health, certain information is contained in the data on vital statistics mentioned above. The records of the various hospitals and dispensaries bear directly on the problem, particularly those of the Buffalo City Hospital, which give medical and family histories, and of the dispensaries, a summary of whose report is included in the annual report of the New York State Board of Charities. The annual report of the Bureau of Public Welfare contains information concerning the number committed by that agency to the City Hospital, while in the annual report of the municipal health department appears a record of the incidence of contagious diseases and a summary of the work done in the tuberculous dispensary.

Material on the cost of living in Buffalo is included in the admirable tabulations relating to cost of living in the United States published by the Bureau of Labor Statistics of the United States Department of Labor. The Bureau of Labor Statistics, like the Census Bureau, issues press summaries, including cost-of-living summaries, which give the student information more promptly than do the Bureau's regular publications. A local source of cost-of-living material is a study of family budgets recently made for the Erie County Board of Child Welfare for use in its mothers' pension allowances.*

The publications of the New York State Industrial Commission are the chief source in respect to employment, wages, and working conditions. The

*A new study is now being made by the Buffalo Foundation in co-operation with various cost-working agencies.

Industrial Bulletin, published by this Bureau, contains articles and statistical series on a variety of subjects. The latter include a monthly index of employment with a separate tabulation covering Buffalo. The Buffalo chamber of commerce also supplies a monthly statement of the number of employees of the principal Buffalo industries.

In respect to wages, the most valuable single source is *Special Bulletin No. 136*, issued by the state Department of Labor, entitled *Union Scales of Wages—1925*. Similar material is published by the federal bureau of labor statistics.⁴ Among local sources of information are the monthly labor report covering common labor rates, compiled by the Buffalo Council of the Industrial Relations Association of America, the report of the municipal bureau of public utilities, and the record of appropriations of the Buffalo city council.

A special question arises in connection with the third category of source material, namely, pathological factors, such as poverty, delinquency, mental defect and disease, and child problems. A great deal of valuable material bearing on these topics is contained in the case records of a number of public and private case-working agencies. The question arises whether these agencies can, in fairness to their clients, permit these case records, valuable—very, invaluable—as they are for scientific inquiry, to be utilized for this purpose. A conference between the writer and the executive committee of the Buffalo Council of Social Agencies developed a general agreement to the effect that the social agencies concerned were quite willing to co-operate in furthering legitimate scientific inquiry on the basis of their case material, but were quite justified in adopting a conservative attitude toward permitting their records to be utilized for these purposes, and that those seeking such facilities would be well advised to confine their activities to so-called inactive or "dead file" cases, to concentrate largely on summary data⁵ rather than the details of particular case histories, to use only faculty members or advanced students of tested trustworthiness for such investigations, and, of course, carefully to disguise the identities involved in any material published. Though such a policy undoubtedly restricts the scope of research in this important field, the social scientist should bear in mind that people who are in economic or other distress should not, thereby, give up their rights to privacy—quite the contrary—and that, since the relation of the social worker to his client is rapidly approximating the degree of confidentiality obtaining between physician and patient, it should be subject to the same sort of circumspection that is used by the physician in making scientific use of his case material.

As the foregoing suggests, the bulk of material relating to this group of topics is embodied in case records. In the field of poverty, the files of the Charity Organization Society, the Municipal Bureau of Public Welfare, the

⁴ The latest tabulation is published in the September, 1925, issued under the title, "Wages and Hours of Labor."

⁵ For example, age, nationality, type of case, type of treatment, etc., of a given number of cases.

Catholic Charities, and the Jewish Federation for Social Service are of the greatest value. In the field of delinquency the most valuable source is the case file of the Erie County Probation Department, which contains upward of 10,000 carefully prepared criminal case records. Similar records are maintained in the probation department of the Buffalo city court. In the field of mental hygiene there are extensive records in the files of the Children's Court, the Children's Aid Society, and the Buffalo State Hospital for the Insane, which does a large amount of clinical work in co-operation with the social agencies of Buffalo. Child problems are the special concern of a number of agencies, chief among them the Buffalo Children's Court, the Children's Aid Society, the Erie County Board of Child Welfare, and the child-placing department of the Catholic Charities, all of them maintaining extensive case-study files. Beside their case-records, nearly all of these agencies publish annual reports, all of which contain much socially significant material.

Certain reports from state agencies are also valuable, for example, the reports of the state Hospital Commission in the field of dependency, the reports of the state Board of Charities and the state Charities Aid Association; in the field of delinquency, the annual reports of the department of police and the state Prison Commission, and a general index of social pathology in Buffalo is embodied in the tabulation, in the annual reports of the state Board of Charities, of the commitments to various state custodial and correctional institutions by counties, which makes it possible to construct a time series relating to the incidence of various types of pathological conditions in the Buffalo area.

One important topic under the fourth, or miscellaneous, classification is the conduct and co-ordination of organized social work. The most important activities in this direction have been undertaken by the Buffalo Foundation, which has made certain special studies of the cost of conducting social services. In addition, the Buffalo Joint Charities and Community Fund, and Catholic Charities, prepare detailed budgets for their co-operating agencies which provide valuable information on charity organization and finance.

In this brief survey enough and more than enough has been brought out simply to justify the statement that the modern American city provides any reasonably enterprising student with a wealth of source material already gathered for him. He need not wait for the leisure and the resources to prosecute an investigation on his own account. Rather he needs to gird up his loins and wade into the vast accumulation of valuable data that lies neglected all around him.

THE STUDY OF ETHNIC FACTORS IN COMMUNITY LIFE¹

B. B. WHEEL, *Brown University*

Through the study of ethnic factors in community life, an attempt is being made to develop a technique for the analysis of ethnic factors in interaction in a given unit of the population. Research plans for Providence, Rhode Island have been projected on the basis of experimental work which has been carried on in New London, Connecticut,² and of a second study now in progress in Stamford, Connecticut.³

The project as a whole makes provision for the following

1. An analysis of population units with reference to ethnic composition and fusion
2. The co-ordination of specialized researches in allied fields, applied to the same given unit.
3. Examination of certain aspects of the acculturation process involved in the adjustment of immigrant groups in American community life
4. The study provides for a base in a typical community, Providence, Rhode Island, wherein specialized researches may be concentrated, and a university center from which such studies may be carried on in allied fields

For purposes of this study the entire school population is taken as the unit of investigation in each instance. An attempt is made to bear in mind at least six principles, as follows

1. The difference between amalgamation and cultural assimilation
2. The fact of biologic adaptation (Note Ford and Beas)
3. The recognition of cultural adaptation irrespective of intermarriage or blood fusion.
4. The conception of the community as a resultant cultural and objective product of interacting ethnic forces.
5. The significance of grandparentage in a determination of racial stock.

¹ The above school study operates under a grant from the Louis Spaulman Rockefeller Memorial. The research now in progress is conducted through the University under the direction of a committee representing the Department of Social and Political Science and allied departments. Dr. James Q. Dailey is chairman of the committee.

² The New London study had its inception in connection with classroom and field work with students in the Department of Economics and Sociology at Connecticut College, under the direction of Professor B. B. Wheel, now on leave of absence

6. The significance of the birthplace and residence of parents as a cultural factor in the process of adaptation.

This report is limited to a discussion of the first and basic step of the study, namely, the analysis of racial composition and of facts of ethnic fusion. Studies of racial composition are customarily made on the basis of parentage. In many instances racial origin is determined according to paternal birthplace, a method which does not accurately indicate ethnic origin. The birthplace or origin of the four grandparents of the child is a better index of stock. On the other hand, to base a study on grandparentage only is to recognize stock as a hereditary force but to ignore the changes resulting from acculturation which may occur in the generation of parents as a result of migration and new habitation. For this reason recognition must be made of the birthplace or origin of six immediate ancestors, two parents and four grandparents.

The method adopted would seem to have the following merits:

1. In taking as its unit the school population it is taking that section of the population whose participation in the life of the community is predetermined.

2. The examination of the origin of two ancestral generations recognizes the fact that these constitute both biologic and psychologic factors in adaptation.

3. The maternal as well as the paternal line of descent is considered. The practice, due probably to our citizenship regulations, of basing composition and fusion studies upon paternal origin is justifiable neither on biologic nor on psychologic grounds.

4. The method provides for a recognition of simple, double, and triple fusion in each family. Fusion, or intermarriage, may originate (within the generations covered by the study) with either the parents, the maternal grandparents, or paternal grandparents, or it may occur in all three.

A few of the results obtained in the first study are as follows:

1. The New London study emphasizes heterogeneity of the population. Thirty-two groups enter into composition, and all but two into actual fusion.

2. Native stock diminishes rapidly depending upon the measuring-rod used to determine the same. For purposes of this discussion, native Americans are native-born of native grandparents. A comparison of the results for nativity as arrived at by different methods gives the following:

		Percentage of Native Stock
The 1900 federal census, city of New London		75.0
School census of this study	Children	62.4
	Parents	39.5
	Grandparents	32.0

But this is not the end of the reduction of native stock. The study further indicates that in only 22 per cent of the homes are all four grandparents native born. Native homogeneous families constitute only 22 per cent of the total

number of houses. Ten per cent of the native-born grandparents have been absorbed in the fusion process.

3. Twenty-two per cent is not an irreducible figure for native stock. Census figures for 1896 give a percentage for native parentage of school children as low as 30 per cent. It is generally known that there was considerable Dutch and Irish stock in the community even in Colonial days, so that "native" stock is not necessarily Anglo-Saxon nor homogeneous in origin.

4. Pure Italian stock is a close rival to pure native stock. Italian grandparentage is absorbed in 20.77 per cent of the houses, native grandparentage has remained intact in 22.04 per cent of the houses.

TABLE I

Stock	Number of Houses	Percentage of Total
Pure native stock (all four grandparents native born)	602	22.04
Pure foreign stock (all four grandparents same origin)	573	21.03
Some fusion	487	18.60
Fusion of generations only, but not of stock . . .	76	4.72

If the above facts of composition are taken to indicate ethnic heterogeneity of the community, the following facts pertaining to intermarriage and fusion may be add to indicate the measures of the tendency to homogeneity.

1. If we limit the term fusion to those cases in which the stock is definitely known, that is, to first- and second-generation immigrants, we find intermarriage in 6 per cent of the total number of houses under investigation (1519).

2. Of first-generation houses, 2.5 per cent are represented in the fusion process.

3. The rate of intermarriage or fusion increases rapidly in the second and third generations (900 per cent).

4. Permitting the term "fusion" to apply to cases where there is a third generation factor, i.e., native Americans, we find fusion occurring in 25.7 per cent.

5. A third-generation factor appears in 20.3 per cent of the total number of cases of fusion.

6. Of the total number of cases in which there are native American factors, 46.8 per cent are in fusion.

7. Fusion of native stock is very rapid—at the rate of 30.67 per cent in a generation, as measured by the absorption of grandparents into the population as a whole.

8. It became obvious in the course of the study, that a large number of "Canadians" in the community are really second-generation Irish.

9. In practically every combination the Irish women lead in fusion, i.e., in the different generational combinations, in the generation of parents as well as of grandparents. They marry into widely different racial groups.

It may be asked, What are the possible applications of such findings? If

our findings are indicative, and they cannot be so regarded until several parallel studies have been completed, several problems are involved.

1. This nation has, in recent years, been intent upon an analysis of racial composition, upon which it bases legislation of far-reaching importance. The results of such analyses are dependent upon principles of classification. Different methods bring widely different results.

2. In view of the fact that in 30 per cent of the homes examined children are the product of some kind of ethnic fusion, it must be recognized that this group of children constitutes a separate unit in all research studies—or as subjects of educational procedure—whether the interest be in health indices, growth studies, the measuring of intelligence, the determination of educational practice, or an examination of the effects of fusion.

3. The above statement holds true also in a study of mental averages for the different racial groups. Without inquiring at all into the adequacy of the present mental tests for a determination of racial intelligence the whole basis of classification may be called into question, and it must be urged that only those who are racially homogeneous can be counted within a given ethnic group, and that others constitute a unit for experimental work.

It might be added that this study is an attempt to recognize that the correct way to study ethnic forces at work in modern community life is to study the community as a unit and the ethnic forces therein from various angles, and that the first step for the purposes of orientation and exploration is a careful analysis of the population unit under investigation.

SEGREGATION OF POPULATION TYPES IN THE KANSAS CITY AREA¹

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Casual observation and superficial studies indicate that the population of Greater Kansas City, as of other urban areas, is distributed and segregated with reference to the following factors: (1) There are a number of "natural areas" determined largely by topography and the organization of transportation. (2) Peoples of different color are more or less segregated. (3) Peoples with distinctive language and culture are grouped together. (4) Incomes and land values divide the population into economic classes with separate residential districts. (5) Clients of social agencies are concentrated into definite areas. (6) The physically mobile, i.e., transient, folk are found together. (7) Moreover, this last-named class seems to have the most limited social contacts and most restricted participation in neighborhood and community life. (8) Apart from income levels and national backgrounds persons whose standards of living are similar are to be found living near together. The present report deals almost entirely with the last four aspects of segregation.

By means of spot maps and personal interviews two precincts were chosen for study in each of the three municipalities (Kansas City and Topeka, Kansas, and Kansas City, Missouri). These pairs of precincts, which were designated *A* and *B*, respectively, differed strikingly in that in the *B* precincts lived many persons and families served by social-work and health agencies, while the *A* precincts received almost no such service in the year studied. But in other respects the *A* and *B* precincts were believed to be much alike, specifically as in race, nationality, income, and schooling. The hypothesis to be tested was that mobility furnished a clue to explanation of the segregation of materialistic folk in the *B* precincts.

The following data indicate the degree of success that attended the effort to eliminate race, nationality, income, and schooling as possible causes of the segregation. The population of all six precincts was white and overwhelmingly native-born. There were no Negroes at all, and the few foreigners, with rare exceptions, had been long in this country and were naturalized. With reference to economic status it was found that in two pairs of precincts the differences were relatively small. But in the third pair (Kansas City, Kansas) there was a

¹The data included in this paper were assembled by three graduate students at the University of Kansas: Mrs. W. F. Anderson, Miss Louise Griesel, and Mr. Robert D. Looney. The original data may be found in their unpublished theses in the University of Kansas library.

marked divergences. The lists of occupations represented in the *A* and *B* precincts are very similar, but there is a slight excess of "white-collar" jobs in the *A* precincts. Also, there are more employed women and children in the *B* precincts, especially in the two Kansas City's. As to education, there was found to be relatively little difference, either in the age of leaving school or in the grade reached. However, such differences as obtained were consistently in favor of the *A* precincts and were most marked in Kansas City, Kansas. The educational status of school children varied correspondingly. That is, there was more retardation and less acceleration in the *B* precincts, this difference being most marked in Kansas City, Kansas.

On the basis of these data it was felt that factors of race and nationality had been eliminated as possible causes of the segregation of maladjusted folk in the *B* precincts. In two of the three cities differences in income and education were very largely ruled out. The next task was to determine whether the *A* and *B* precincts differed significantly as to physical and social mobility.

Physical mobility was measured in terms of length of residence in house, precinct, and city, registration of voters, ownership of homes and furniture, and continuity of employment. In the two Kansas City's it was found that residents of the *A* precincts had, on the average, lived much longer in house, precinct, and city than had residents of the *B* precincts. In Topeka this relation was reversed. The explanation of this lies very clearly in the fact that many new houses had been erected in the *A* precinct during the past six years, while very few had been built in the *B* precinct. In all three cities the relative transiency was more accurately shown by comparing the percentages in each precinct who had lived in the house, precinct, or city less than one year. On this basis the physical mobility of the *B* precincts was markedly and consistently greater than that of the *A* precincts. One objection has been raised to this method of measuring mobility. It is to the effect that length of residence of those now in a district is no index of the time they may be expected to remain. Taken by itself we are inclined to believe this criticism sound, but taken in connection with our knowledge of the trends in these districts we believe our data to be highly significant indexes of physical mobility. We refer specifically to the fact that each of the *B* precincts is being invaded by business and industry, while each of the *A* precincts is protected by zoning ordinances. Hence there is every reason to believe that, whatever changes may take place in the physical mobility of the *A* precincts, that of the *B* precincts will almost certainly increase. In Kansas City, Missouri, it was possible to make a test in terms of the registration of voters. In the *A* precinct 90 per cent of the 1924 voters were eligible to vote in the same precinct in 1925, while the corresponding percentage in the *B* precinct was only 68. In the *A* precinct only 16 per cent of the 1925 voters were new in the precinct, while the corresponding percentage in precinct *B* was 29. Further light on the relative physical mobility of *A* and *B* precincts is shed by data concerning the ownership of homes and furniture. Those who expect to remain for some time are likely to buy property, and then the fact of

ownership makes them more likely to remain. The percentage of ownership, both of houses and of furniture, was markedly greater in the *A* precincts than in the *B* precincts. Thus the evidence seems fairly convincing as to the greater physical mobility of the people living in the *B* precincts.

Bearing both on physical and social mobility are the data concerning length of time in occupation and in job. These show a marked and constantly greater stability in the *A* precincts. But a more important criterion of social mobility is that of range of contacts and participation in group life, such as membership in local organizations. The present study took special account of church, lodge, and union. It showed that membership in the first two organizations was much more general in the *A* precincts, while union membership was about the same in *A* and *B*. Likewise, there was, in the *A* precincts, a much higher proportion of persons belonging to two or more organizations than in the *B* precincts.

The evidence of this study, though admittedly incomplete, indicates that transiency, i.e., physical mobility, is much more marked in the *B* than in the *A* precincts, while the social contacts and participation in community life—social mobility—are much greater in the *A* than in the *B* precincts. Race, nationality, income, and education are not the only factors involved in the segregation of maladjusted folk into "trouble centers" in our large cities. On the contrary, such segregation may take place independently of these factors. When this is the case two of the significant variables are physical and social mobility, there being in the "trouble centers," sometimes at least, an excessive physical mobility coupled with a limited range of social contacts and a limited participation in group life.

Thus opens up two further problems. (1) how have the people in the *B* precincts come to be so transient and at the same time socially isolated, and (2) how have the *A* and the *B* groups come to occupy their respective locations in the urban area? The first we are frankly unable to answer. The second can be answered for the most part in terms of the histories of the several districts.

THE EFFECT OF IMMIGRATION UPON THE INCREASE OF POPULATION IN THE UNITED STATES

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The objective in this investigation was the application of the method of correlation to data in the sociological field to discover whether or not and to what degree immigration into the United States retarded the natural increase of the native stock. In order to realize the objective it was necessary to establish a measure of increase. The ratio of infants of a certain class to one thousand females of the same class was selected because it is applicable to all states, areas, and kinds of populations. The class of infants was that of native or foreign plus one-half those of mixed parentage, and the corresponding class of females was all natives or foreign white females fifteen to forty-four years of age.

With such a measure it was found possible to throw light on the question of the effect of immigration on population increase aside from applying it to correlation. By it we are able to judge as to the comparative rate of increase of native whites and foreign-born white stock. If we regard the increase of the native white stock as one hundred in each case, then we have these rates of increase of the foreign-born white stock for the nation and for each of the divisions. For the nation it is 169. For the various divisions it is as follows, New England states, 291.5; Middle Atlantic, 224; East North-Central, 189; West North-Central, 185; South Atlantic, 132; East South-Central, 114; West South-Central, 136; Mountain, 159; Pacific, 183. We notice that in the heavy foreign-born sections of New England and the Middle Atlantic states the foreign stock is increasing more than twice as fast as native whites, while in the three southern divisions having little immigration, only about one-fourth faster on the average than the native white stock. When we rank the divisions according to the degree of preponderance of increase of foreign-born whites over that of native whites, and again according to the percentage of foreign whites in the population, there is a 67 per cent agreement in the ranking. This indicates that the increase among the native whites varies inversely with the percentage of foreign whites in the population.

It is worth mentioning, in passing, that our facts are sufficient to show that the native white stock present at the founding of our nation would have declined, undoubtedly, had there been no immigration to our shores. The line of proof is twofold—that contained in the trend of increase prior to the coming of immigrants in great numbers and that contained in the steady decline in rates of increase among nations which have never had any considerable immigration.

Out of the many correlations that were run we may take occasion to mention certain of the more important ones and to point out a few significant features. The subject in all of the correlations was the ratio of infants of native white mothers plus one-half those of mixed parentage to 1,000 native white females fifteen to forty-four years of age. When we regard states as states, the coefficient of correlation between the subject mentioned and the percentage of foreign-born was -0.76 , with an error of 0.04 ; with the percentage of urbanism the coefficient was -0.85 , with an error of 0.03 ; with percentage of negroes in the population, the coefficient was $+0.42$, with an error of 0.08 ; with the percentage of the population engaged in manufacture, the coefficient was -0.77 , with an error of 0.05 ; with per capita income, the coefficient was -0.82 , with an error of 0.03 ; and with the educational index the coefficient was -0.64 , with an error of 0.06 .

In the case of the urban population of the nation, with the percentage of foreign-born as the relative, the coefficient was -0.60 with an error of 0.06 ; with percentage of Negroes as the relative, r was $+0.57$ and P.E. was 0.07 . For the rural population, when the relative was percentage of foreign-born, r was -0.63 and P.E. was 0.06 ; when the relative was percentage of Negroes, r was $+0.44$ and P.E. was 0.08 .

In the case of thirty-six states having a foreign population of 5 per cent or more, with the percentage of foreign-born as relative, r was -0.73 and P.E. was 0.075 ; with urbanism as relative, r was -0.70 and P.E. was 0.056 ; with industrialism as relative, r was -0.68 and P.E. was 0.07 .

In the case of twenty-four states having a Negro population of 3 per cent or more, with urbanism as relative, r was -0.93 and P.E. was 0.02 ; with percentage of Negroes as relative, r was $+0.78$ and P.E. was 0.05 ; with industrialism as relative, r was -0.78 and P.E. was 0.05 .

The number of items in some of these series were too small to render the best results; but they are confirmatory of the results obtained from the more extensive series.

A few comments may be in order

1. The results of correlation support those obtained from the other studies mentioned, namely, that the rate of increase of native whites is in inverse proportion to the percentage of foreigners in the population.

2. The presence of Negroes exerts an influence directly contrary to that of the presence of foreign whites. The highest rates of increase among the native whites is greatest where the percentage of Negroes in the population is greatest. Since the position of the Negro is one of status, he does not compete with whites for wealth or position. Hence he is an advantageous factor and stimulates, or at least does not restrict, increase of population.

3. The presence of the foreign-born is only one of several factors that check the increase among the native whites. For the states, the comparative checking strength among factors which may be considered causal as expressed by the rank of coefficients are as follows: urbanism, income, foreign-born, in-

Antislavery, education, Negro. By the use of the method of multiple and partial correlation relative to urbanism and foreign-born, we get these results. When urbanism is excluded, the coefficient of increase and foreign-born is -0.58 . Excluding the force of foreign-born gives a coefficient between increase and urbanism of -0.61 .

4. From the somewhat independent line of procedure represented in this investigation we feel warranted in saying that it has been demonstrated that immigration does retard the increase of the native white stock. Further, that since the native white stock comprises over 77 per cent of the national population, we may be warranted in saying that immigration checks the increase of the nation's population. But we have not shown that our population is less than it would be had there been no immigration, and it is our firm belief that it is impossible to demonstrate that or its opposite.

CHANGES IN OCCUPATION AND ECONOMIC STATUS OF SEVERAL HUNDREDS OF AMERICAN FAMILIES DURING FOUR GENERATIONS

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ABSTRACT

Changes in occupation and economic status during four generations.—The percentage of the transmission of occupational status from fathers to sons has been decreasing from generation to generation. At the same time the number of interoccupational shifts has increased. While the members of each occupation are recruited from the offspring of the different occupational groups, the proportion of sons who enter the fathers' occupations is still the highest of the proportions who enter any other occupations. There are greater chances for the sons of poor fathers to climb up than to go down in economic status, while for the sons of well-to-do fathers the chances are reversed.

The materials presented in this paper are a sample of a study of the vertical social mobility in its occupational and economic forms, the study which on a larger scale is now being carried on at the University of Minnesota. The data are collected through questionnaires from the students of the summer session at the University of Minnesota, from Minneapolis business men (by Miss M. Torgue), and from the alumni of the University of Minnesota (by Mr. O. M. Melus).

TABLE I

	MINNESOTA SUMMER SESSIONS			MINNEAPOLIS BUSINESS MEN		
	Per- centage of Sons in Fathers' Occupations	Per- centage of Sons in Fathers' Occupations	Percentage of Sons in Fathers' Occupations	Percentage of Sons in Fathers' Occupations	Percentage of Sons in Fathers' Occupations	Percentage of Sons in Fathers' Occupations
Parental great-grandfather and grandfather . . .	63	67	72.0	23	15	69.5
Grandfather and father . . .	131	57	36.0	49	22	64.0
Father and progenies . . .	83	9	10.5	39	6	15.5

I. INTEROCCUPATIONAL MOBILITY

Table I shows the percentage of the transmission of the father's occupational status to one of his sons during four generations.

M. Melus's data concerning 407 alumni have given the 17.7 per cent of the transmission from the father to the progenies.

In Table II there is taken not one, but all, grandfathers' independent sons gainfully engaged and all independent sons of the fathers of the propoiti. The results of this "wholesale" transmission of occupation are as follows.

From the tables it follows that, within these groups, the percentage of transmission of occupational status from fathers to sons has been systematically decreasing from generation to generation as we pass from the great-grandfathers to the propoiti. This means that family occupational status

PERCENT TRANSMISSION

	Number of 2,123 Independent Sons	Number of 7,143 Independent Sons	Number of 7,143 Independent Sons	Number of 2,123 Independent Sons	Number of 7,143 Independent Sons	Number of 2,123 Independent Sons
Paternal grandfather and his sons	330	238	374	188	42	29.8
Father and his sons	299	90	261	143	34	23.5

tends to determine less and less the occupational status of its children. This indicates that, as far as an inheritance of occupation is a conspicuous trait of a caste régime, the caste tendency has been decreasing from generation to generation. That signifies that a man's occupation is now determined to a greater degree by other, than family, agencies and conditions. Finally, the figures show an increase of interoccupational mobility from generation to generation.

TABLE III

CHANGING CAREER WITHIN THE LIFE OF ONE GENERATION

	Career Stayers		No Change		One Change		Two Changes		Three Changes		Four and More Changes	
	Fathers	Sons	Fathers	Sons	Fathers	Sons	Fathers	Sons	Fathers	Sons	Fathers	Sons
Fathers	49	308.0	28	57.8	16	32.0	4	8.0	1	2.0	0.0	0.0
Sons	46	200.0	86	43.4	23	26.3	3	10.0	7	23.3	1	3.3
Sons (summed)	407	200.0	173	43.3	261	30.3	48	11.7	23	5.0	1	0.4

I have some reasons to think that the above trend is common to a considerable part of the population of the United States and Europe, but this supposition still must be tested by further studies in this field.

In accordance with these conclusions Table III shows the occupational change within the life of one generation. Though the occupational career of the propoiti is different from that of their fathers, is far from being coded, nevertheless the number of interoccupational shiftings is greater in the genera-

ture of the progeny than in that of their fathers. This indicates again a tendency toward an increase of interoccupational mobility.

Table IV shows throughout how occupations are dispersed, not only where the sons belong to the same occupational group as the fathers, but on the other hand, from what occupational groups are recruited the members of the same occupation.

TABLE IV

FATHERS' OCCUPATIONS		SONS' OCCUPATIONS								
		Teachers (Elementary and High School)	College and University Professors	Physicians, Clergymen, Lawyers, Artists, Other Professions	Skilled and Unskilled Laborers	Managers, Executives, Clerks, Merchants, etc.	Executives, Clerks	Skilled Labor	Semi-skilled and Unskilled Labor	Total
Farmers . . .	68	42	3	60	18	37	7	13	12	208
Teachers of elementary and high school . . .	1	3	1	2	1	..	11	..	..	9
College and university instructors ..	..	..	..	..	1	..	..	..	..	1
Physicians, clergy, lawyers, artists, other professions	1	35	6	44	14	7	1	1	1	108
Manufacturers, merchants, business men, etc.	1	14	4	38	8	37	18	17	7	144
Executives, clerks	1	1	1	1	7	7	77	1	..	26
Skilled laborers	4	6	1	8	6	9	4	7	7	47
Semi-skilled and unskilled laborers . . .	..	1	..	1	1	1	1	1	1	11
Total . . .	77	108	16	155	51	99	116	40	23	642

From Table IV it follows that the sons of the fathers of the same occupation are dispersed throughout the most different occupations, that the members of each occupation are recruited from the offspring of the different occupational groups (vertical line); that the proportion of the children who enter the father's occupation is still the highest of the proportion who enter any other occupation; that some of the sons of a paternal group are climbing up the social ladder, while some others are going down; that inheritance of occupation in the professional group is somewhat higher than in any other one. So much for interoccupational mobility.

II. CHANGES IN ECONOMIC STATUS

The first result disclosed by the data in this field is that there is no trend of a decrease of transmission of economic status from the father to his sons. This is seen from Table V.

TABLE V

GENERATIONS	Students' Economic Background			Manufacturers' Economic Map		
	Number of Cases Studied	Number of Cases in Which Son's Economic Status Is Identical with That of His Father	Percentage of Transmission of Economic Status	Number of Cases Studied	Number of Cases in Which Son's Economic Status Is Identical with That of His Father	Percentage of Transmission of Economic Status
Paternal grandfather and father	187	88	64.8	47	23	25.5*
Father and properties	143	82	66.5	41	21	26.1*
Father and all his independent sons	434	302	73.7	110	37	39.1*

* Absolute percentage of transmission here is very different from that of the students' group because in the group of the business men have been used more detailed subdivisions of the income groups than in the students' group. Hence the difference in the percentage of the transmission.

TABLE VI

ECONOMIC STATUS OF SONS

Economic Status of Fathers	Total Number of Cases (Sons) Studied	Number of Cases in Which Economic Status of Son Is Identical with That of His Father	Percentage of Transmission of Economic Status from the Father to the Son	Percentage of Changes in Economic Status of Sons	Direction of Change: Climbing Up or Going Down
Students' fathers					
poor (income less than \$500)	28	3	16.7	83.3	All went up
Middle (from \$500 to \$5,000)	349	177	54.2	45.8	went up, 7 per cent; down
Well-to-do (\$5,000 and more)	67	32	37.3	62.7	Went down
Businessmen fathers					
Income less than \$1,000	4	0	0.0	100.0	Went up
Income from \$1,000 to \$5,000	14	1	15.7	64.3	Went up
Income from \$5,000 to \$20,000	30	13	30.0	30.0	27 per cent went up, 23, down
Income from \$20,000 to \$50,000	15	14	15.4	74.6	40 per cent up, 34, down
Income \$50,000 and over	28	4	25.5	77.5	All down

From the table it follows that an increase in interoccupational mobility is not necessarily correlated with that in economic status. It happens to be more stable than an occupational status.

Table VI shows that the economic status of the "middle" groups fluctuates less than that of the "poor" or of the "well-to-do" classes, percentage of an identical economic status of the father and the son is much higher in the "middle" group than in the extreme ones.

This table shows that for the poor there are greater chances to climb up than to go down, while for the well-to-do groups the chances are reversed. This may be the result of the limited number of the cases studied. It may,

TABLE VII

Groups Studied	Total Percentage of Changes	Percentage of Ordinary Changes	Percentage of Extraordinary Changes	Percentage of Extraordinary Changes of Second Degree
Fathers of the students	100.0	91.5	8.5	
Students	100.0	90.8	7.3	
Minneapolis business men	100.0	76.2 ^a	23.8 ^a	8.2

^a The difference in absolute figures compared with that for the common middle group is again due to the more detailed subdivisions of income groups in the group of the business men.

however, indicate also a real tendency for the groups studied.

Finally, Table VII shows that the greater the economic distance to be crossed by an individual, the less is the number of such "jumpers." Under the "ordinary" change in economic status I mean a transition from one status to the next higher or lower. Under the "extraordinary" change I mean a transition from one status to the third, when the next step is skipped. The "extraordinary change of the second degree" means a transition from a status to the fourth, when the two next steps are skipped.

To what extent the above results are typical I cannot say. This may be said only after farther studies in this field, studies which are worth making in view of the theoretical and practical importance of the discussed problems.

A TECHNIQUE FOR THE MEASUREMENT AND ANALYSIS OF PUBLIC OPINION¹

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1. A SURVEY FOR MEASURING PUBLIC OPINION

The purposes of this study were: (1) to develop a scale technique for measuring the distribution of opinion upon public questions; and (2) to inquire into the psychological characteristics of those who adopt certain attitudes upon such questions. Seven current issues of social and political interest were

PROHIBITION QUESTION

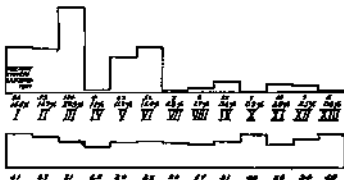


FIG. 1

chosen, and sixty upper-class students were asked to write their views upon them. The resulting opinions were then arranged by the help of six judges in order, from one logical extreme to the other. The seven scales, so constructed, were given out in quiz-section groups to the Freshman class (College of Liberal Arts, Syracuse University) with instructions to check the one statement in each of the seven series which most nearly coincided with the subject's view. With each issue a place was provided for checking the degree of certainty and of in-

¹A more complete account, from which the main part of this report is abstracted, has been published in the *American Political Science Review*, XIX, No. 2 (November, 1924), 735-62.

tenacity of feeling with which the opinion was held. The average number of individuals checking the scales was 367.

The graphic representation of the results for the "prohibition question" (Figure 1) will illustrate both the scale and its use. The steps, which are represented along the base line, begin with the statement that "the present prohibition amendment and interpretative statute are satisfactory, and enforcement should be made more severe." This view is represented in column I, at the left; and the number of the subjects accepting it, as shown proportionally by the

DISTRIBUTION OF WEALTH



FIG. 2

height of the column, is 56 (15.5 per cent of the group). At the opposite end, column XIII, we have the view that "the open saloon should be universally permitted." It has only two adherents (0.6 per cent of the group). The steps to the right of column I represent a progressive decrease in the fever with which the prohibition laws are held. With step 7 we pass over from prohibition to the sale of liquors, steps 7 to 13 indicating, successively, state option, home brewing of wines and beers, government stores of wines and beers, local option, beers and wines in *viâ*, government stores for all liquors, and the open saloon.

2. STRENGTH OF CONVICTION UNDERLYING ATYPICAL OPINION

In a bell-shaped graph (see, for example, Figure 1), there has been plotted, beneath each step of the scale, the average certainty felt by the persons who

shows the view represented by the step in question. The vertical distance indicates the average certainty in a possible range of from 1 to 5. The seven certainty curves, in general, *rise toward the extremes of the scales*. That is, reactionary and radical, strong "pro" and rabid "anti," are alike in the fact that they feel more certain of their opinions than those who lie at a mid-region of the scale. Since both extremes cannot be wholly right, certainty and intensity of conviction do not indicate accuracy, but probably a tendency toward emotional bias.

3. TRAITS OF PERSONALITY UNDERLYING ATYPICAL OPINIONS ON "DISTRIBUTION"

In order to investigate the personal factors, a self-rating study of personality and social status and a reaction study of attitudes were given to the entire group. A number of individual interviews were also conducted. The traits revealed were studied with reference to their incidence upon the opinion curve for the distribution of wealth (Fig. 1). The atypicals at the left end of the scale (column I) believe that a thoroughgoing capitalistic form of wealth distribution is fair and wise. We may call this the *reactionary position*. The moderate, or *conservative position* (column II), recognizes a problem in the present status but opposes government ownership. The last three columns on the right have been combined into one group tending toward increasing taxation upon wealth, government ownership, confiscation of private fortunes, and abolition of the wage system. These three steps we may speak of as the *radical position*. The number of cases was as follows: reactionary group, 21; conservative group, 125; radical group, 35.

A significant result of this study is the indication of fundamental resemblances between the holders of opinions at the two logical extremes of the scale. Radical and reactionary lie upon the same side (rather than a-straddle) of the conservative group in self-rating on emotionality, rapidity, and self-reliance, in overestimation of mental ability, in failure to react when asked concerning their attitude upon the sex relation, in lack of agreement with the conventional moral code, in tendency to differ from what they understand to be the political views of their parents, and in intensity of conviction upon political issues. The profiles made from the attitude study show that they share one another's attitudes on diverse questions more fully than the conservative shares the attitudes of either. The atypical individual, in other words, may be reactionary in some things and radical in others. Instead, therefore, of speaking of radical and reactionary personalities, we should, perhaps, recognize as a more fundamental category the *stypicality* of the individual. What is the psychological nature of stypicality in opinion? We can suggest tentatively that covert emotional conflict as indicated by tests and interviews, may be an important factor.

There were also, however, differences between individuals taking the reactionary and the radical view. The reactionaries exceed the radicals in self-int-

ings on self-reliance, in certainty as shown in the opinion curves, and in lack of insight into their abilities and traits. The attitude studies show them to be more sentimentally-minded and more snobbish and cynical than the radicals. The radicals, on the other hand, seem more retiring, more "tender-minded" and religious, more aware of their own nature, less self-assertive, more intellectual and malicacious, and more sensitive to the opinions of others. There was a greater proportion of women than men in the radical group, while the reverse relation existed for the reactionary group. In some respects this distinction between reactionary and radical resembles that made by psychoanalysts between the extrovert and the introvert.

4. FURTHER IMPLICATIONS OF THE EXPERIMENT*

Two directions in which further investigation is under way are as follows: (1) the analysis of the curve of distribution through the elimination of special groups, such, for example, as those of a certain political party, religion, sex, or economic status, and the country-bred versus city-bred, (2) the effect upon the distribution of opinion produced by propaganda and by various social movements, as contrasted with educational processes.

Another line of investigation relates to the problem of typicality. Are there individuals who are atypical in practically all of their opinions? And are there others who always give the reaction most typical of the group, who are, in other words, "political weather-vanes"? Five of the seven scales were used to determine the composite degree of conformity expressed in the opinions of each individual. For example, subject X is given on each question a score of typicality equal to the percentage of the entire group who fell in their opinion in the same vertical column as X. The sum of these five scores is the typicality index for the individual. According to our distributions the range of typicality index possible is between 4.4 and 155. The actual range shown by our entire group lay between 35 and 155. In order to determine whether this distribution results from chance or from constant causes, the following methods are being used: (1) a search for a correlation between the typicality indexes already obtained and typicality upon other questions; and (2) further psychological testing to discover correlation between typicality index and traits of personality.

In this field significant differences of sex were found. The median typicality index of the men was 88, that of the women was 100. (Number of cases: men, 202; women, 161.) Among the fifty-five most typical individuals were found 19.9 per cent of the women and only 11.7 per cent of the men. Among the fifty-three least typical cases were found 30.8 per cent of the men and only 6.8 per cent of the women. These differences may be due in part to sex differences in familiarity with the questions used. According to the scores on the Frostman Intelligence test, there is no significant difference in intelligence between the most typical and the least typical groups.

* The writers wish to acknowledge the help of Mr. George B. Vetter in preparing the data for the last portion of this report.

COMMUNITY, SOCIALIZATION, AND THE COUNTRY NEWSPAPER: A STUDY IN NEWSPAPER CONTENT

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For some years there have been occasional attempts to analyze newspaper content, for it has been recognized that it is of some importance to know precisely the kinds of material that appear in the public press.¹ My first problem has been to devise an accurate method for determining quantitatively the classes of reading matter in the newspaper generally, and then to apply my method of analysis to a specific problem. For the latter I have taken certain aspects of the theory of socialization, since there is recognized need, in any democratic country, of developing socialized communities. Analysis of census data shows that the United States is still preponderantly a nation of small cities, small towns, and open country. These groups embrace nearly two-thirds of the total population. Of the incorporated places in the United States (including the open country) 94 per cent are of less than 20,000 in population.² The task of socializing and integrating these communities is a task of no trivial concern, for effective community life is the outgrowth of the process of socialization.

Potentially the newspaper, especially the country weekly newspaper published in and for the small city and small town, can play an important part in developing the socialized community. My second problem, specifically stated, is: To what extent does the country weekly newspaper assume a prominent rôle in the process of socialization, a process fundamental to the intelligent citizenship demanded by modern democratic tendencies? Or, phrased differently, To what extent is the country newspaper entering into community development, as evidenced by the degree to which it reflects community activity in its news columns? To answer this, analysis of the weekly papers is essential.

Any effective analysis of the contents of country weekly newspapers must be threefold.

First, how much material of various clearly defined types is being printed? A series of forty-nine categories of reading matter was devised, including, for example, domestic political news, industrial news, educational news, religious news, crime and criminal procedure, biography, personal news, society and fraternal news, original editorials, photographs, magazine material, etc. The forty-nine categories were then grouped under three major heads: civic and

¹ It was under the guidance of Professor A. A. Tenney of Columbia University that my attention was originally directed into this field of research.

² *Fourteenth Census, Population, I*, 43-45.

political news, economic news, cultural news, sensational news, sport news, personal news, opinion, human-interest matter, magazine material, miscellaneous matter. What proportions of the reading space of the country papers are devoted to each of the individual and major categories, and what balance is struck in allocating the reading matter among these? That is the first problem in analysis of newspaper content.

The second step in analysis of the weekly newspaper is to ascertain what percentage of news material pertains to the local community in which the paper is printed, what percentage is of major interest to the surrounding and partially dependent territory, what percentage of matter is state news, what percentage is national news, what percentage is foreign news; and finally, what percentage of material is not news at all, but magazine matter—"the stuff scrapbooks are made of." Clearly a newspaper should contain a preponderance of news as against "story" matter. And further, a local paper, especially the country weekly, should devote its major attention to happenings in the local community and immediately surrounding area.

The third step in analysis involves the problem of syndicated "bulletin-plate." This metal strip matter, issued by syndinating companies and of practically no local significance, must be distinguished from material selected and put into type by the local editors.

On the basis of this triple differentiation, the contents of all of the weekly newspapers in the state of Connecticut, thirty-five in number, were classified for six alternate months covering one year. Each paper was read in entirety, each item of news measured to the nearest half-inch and then placed in the proper category according to a carefully worked out system. The data were grouped by months, all measurements for the four individual weeks in the month being thrown together. Some general results can be stated.

1. The weekly newspapers studied are deficient in the amount of local news material that they print. Only eight of the thirty-five Connecticut papers, during a six month's period, devoted more than 50 per cent of all reading space to local news. The mode was between 30 and 35 per cent. Almost uniform in size, and varying but slightly from week to week in the amount of reading space available, Connecticut papers tend to have only one-third of their printed matter devoted to local occurrences. Moreover, there is great lack of uniformity in this respect, the range in proportions of total space devoted to local news was from 00 per cent (one paper) to less than 5 per cent (one paper). Contrasted to this is the amount of magazine matter appearing during the same period. Eight of the papers regularly devoted more than 50 per cent of their space to stories, jokes, etc. For the six months, seventeen of the thirty-five papers consistently printed more than 35 per cent of magazine material. And one-third of the papers for the six months consistently had more magazine matter than local news. On the basis of the percentages alone, many of the Connecticut weeklies are not primarily local newspapers, but magazines. To this extent their socializing possibilities are lost, and their part in community life is

made much less vital than it should, or could, be. On this line of evidence it is necessary to conclude that the Connecticut weekly papers are not the important socializing agents that they might be.

2. The Connecticut weeklies are deficient in the amounts of socially significant news that they include. From the standpoint of socialization—of helping the citizen understand his community—five of the ten major categories are unquestionably important: political news, cultural news, sporting news, economic news, and editorial matter. Except in one month, nineteen of the papers regularly devoted less than 5 per cent of their reading space to political news. Except in one month, never were there fewer than twenty papers devoting less than 5 per cent of space to economic news. Never were there fewer than twenty-two papers devoting less than 5 per cent of space to sporting news, and in three months there were over thirty papers below this percentage. Over half of the papers had less than $7\frac{1}{2}$ inches in a hundred devoted to editorial comment. Of the significant types, only the cultural news appeared in larger quantities. The average here was over 10 per cent. If, however, specific subcategories within the "cultural news" class are considered, deficiencies are evident: twenty-eight papers for the year devoted less than 3 inches in a hundred to local educational news, twenty-one of the papers had less than 3 inches in a hundred pertaining to local church and religious news. On the other hand, gossipy personal news appears in relatively large amounts—twenty papers constantly contained more than 10 per cent of this, and the average was over 20 per cent. This latter, and the magazine matter, constituted the bulk of the weekly papers' reading material. Miscellaneous matter, sensational news, and human interest news appeared in relatively small amounts. All of these facts are indicative of improper balance in the amount of news falling into the various categories. With respect to the types of news that would enable the reader to appreciate his community life, that would be of direct influence in building a socialized community, there is obvious deficiency. Again the Connecticut papers are not the effective socializing agents that they might be.

3. Little need be said concerning "border-plate." The magazine material is chiefly of this sort. There is a clear negative correlation between amount of local news and magazine material in the papers. The coefficient of correlation is $-.803$.² Clearly a part of the failure of the country paper is attributable to the overbalanced use of the magazine material.

Thus, according to this analysis the Connecticut papers face severe indictments on the ground that they fail to present local news in proportions that they should to justify themselves as local papers, they do not present adequate amounts of significant news, and they are overweighted on the side of magazine material.

But the analysis that shows these flaws also points the way to improvement. If the analysis method, as applied to country papers, is of practical sig-

² Based on the Pearson "grade" method, in which no probable error is usually found.

aidance to anyone it is to editors and community workers. In co-operation with editors, the community worker should be able systematically to build up those parts of the paper that are at present generally neglected, and thus begin a program of conscious news stimulation.

The method of analysis here described is not limited to country papers; it is equally of use with the metropolitan paper. The study of newspaper content is certainly a part of the general problem of public opinion. The method of analysis is thus not only a tool in the hands of the community worker seeking to build up community morale and self-consciousness; it is also a tool for the general worker along various lines of inductive research. It has been developed with this in mind, it is presented as one step⁴ toward the development of a quantitative sociology.

⁴ Cf. A. A. Tenney, "The Scientific Analysis of the Press," *The Independent*, LXXIII, 225-26.

SECTION ON RURAL SOCIOLOGY

RESEARCH IN RURAL SOCIAL CONTROL

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ABSTRACT

Research in rural social control—With the increasing indirectness of group contacts and the more rapid change which occurs in the adjustment of men individually and collectively to their environments, it is necessary to organize some sort of collective controls over adjustment. What these controls should be will depend on four lines of investigation. (1) The changes occurring in group organizations. These changes are especially active in economic relationships, but they are also important in political, religious, and general cultural activities. (2) The changes in the attitudes of the members of groups, brought about primarily by the changes in group organizations. (3) Changes in underlying economic and organic processes. (4) The changes which must be brought about through legislation, education, etc., as a means to perfecting the proper adjustments of rural people to their environments and of controlling their environments in their interests. These needed changes cannot be determined until the first three lines of investigation have been carried out in considerable detail.

As I understand it, all problems of social control appear because there is social change, which breaks down the adjustment of the individual to his environment. Social control is the method by which this adjustment is re-established or reorganized. In order to understand our problem of rural social control it is necessary to understand (1) what changes in the social adjustments of people are going on, (2) the changes in the attitudes of people toward their adjustments, (3) what fundamental and underlying economic or physical factors are causing these social changes, and (4) what steps we need to take to direct these changes in such a way as to secure the best and most controlled adjustment results. Since the most immediate phase of the problem is the breakup of the present social order and the change of the attitudes of the people toward their social system, most attention will be given these two aspects of the question.

I

The breakup of community life occurred first in the urban community and was largely coincident with the industrial revolution. It is now reaching the rural community. This change has two aspects. It occurs both within the group organization and in the organism, or in its response to, and control over, the group organization. Both aspects have taken place in the cities, and readjustment there is now well under way, but as yet the reorganization of atti-

ties in the rural population is somewhat behind the reorganization of external controls, at least in many aspects of adjustment. It is mainly at this point that our problem of social control is to be formulated. The environmental mechanisms of the urban world have been largely imposed upon rural life, and the farmer is just beginning to make adjustments to them, especially in his philosophy. The result is what we are accustomed to call demoralization. We should rather look upon it as an opportunity for, or a challenge to, reconstruction. As I attempted to indicate in a paper last year,¹ even the farmer has come to live in derivatives—even in indirect contact—groups. This fact has in large degree disintegrated and demoralized his relations in primary and direct-contact groups and has made it necessary to construct new direct-contact groups to supplement the functions of the old primary groups and to make better contacts with all powerful overhead indirect-contact groups and associations.

The transition from control by the primary group to control by the derivative group, especially by great overhead associations, economic, political, educational, and scientific, is the most remarkable and far-reaching social fact of our day. The farmer of a hundred years ago in most parts of our country was relatively free from distant economic control, for high finance had not yet reached down into the local community. Even centralized government had but a light hand upon him through some minor, but much begrudged, federal taxes. In America hierarchical churches were the exception rather than the rule, and farmers for the most part held membership in church societies which were congregational in organization. The main currents of world-thought disturbed him but little. The overlordship of education by extension and scientific investigation was not dreamed of. But all of these things and more have come in the last generation or so, and the problem which now faces the farmer is how to make use of these under controls, rather than cower before them. He must follow the market to the city and re-enter it on the derivative contact basis through his representatives. He must be concerned with government and organize to function in it on a derivative and representative basis. Overhead scientific investigation and education in the fruits of the investigation are being made a blessing to the farmer. But the farmer cannot grasp the significance of his new problems of adjustment in a derivative type of society unless he also can have the fruits of investigation such as are now available to workers and entrepreneurs and citizens in every other phase of American life.

We may consider the investigational problems set by this changing process under the two headings here indicated: the changes going on in the social forms and relationships, and the changes in the attitudes of people who are responding to, and creating, these new social forms. Although the two are aspects of each other and must often be studied in connection with each other, for purposes of visualizing the problems it is perhaps best to segregate them here. Our

¹"Research Problems in the Psychology of Rural Life," *Journal of Social Forces*, III, 446-53.

first general problem, therefore, is, What is happening to our rural institutions and other organized social controls? Some of the specific problems which arise within this field have already been investigated, and it will be necessary merely to push our studies into more specific aspects of the problem and then generalize all of the results together. Other problems will have to be attacked almost entirely for the first time. Some representative problems may be stated as follows.

1. The change in the market. Professor Gies, in another sectional meeting of this society, will present a summary of his and his students' studies on the growth of urban markets. Markets, like all economic phenomena, are fundamental to a rural producing group. Dr. Galpin has shown that where the market is, there also is the center of social life in that community. Perhaps we may infer by the same token that when the markets of the farmer moved to the cities, the center and source of his spiritual and recreational life also migrated thither. We need many studies, from the angles of social science and of social psychology, upon the effect of the growth of markets and of the migration of markets upon the social organization of communities and upon the thinking and outlook of the people in those communities. So far, modern markets have been studied almost exclusively from the economic standpoint. Their sociological aspects are recognized by the cultural historian but have been neglected by most rural sociologists. The study of the influence of specialized markets upon social organization and thinking is closely connected with the sociological effects of changes in production, which we shall also consider in a moment.

2. Closely related to markets is transportation. It was the development of canals, and especially of railroads, that organized markets for agricultural products and made the country tributary to the city. Yet there has never been any detailed study of the effects of different types and volumes of transportation upon the social organization and attitude of rural communities. Such a problem is by no means of merely historical significance. Our transportation system is constantly undergoing change, and there is no guarantee that eighty years hence it will be any nearer its present condition than it was eighty years ago. Practically the only factor which operated in building it up was the motive of capitalistic investment. Can a rural society as widespread as ours in America permit the motives of capitalistic enterprise alone to determine whether it should decay? Although the capitalistically organized transportation system created the metropolitan market and thus had, more than any other one factor except that of available land, to do with the creation of modern agriculture, the rural-life interest has now probably reached a stage of development at which it will want to dominate and shape the transportation system to meet its own needs. Some political rumblings seem to indicate that this is the significance of at least a part of the political struggle between the Northwest and the East at the present time. The influence of transportation upon rural community life is not an academic question, but we know scarcely anything about it, on its sociological side, at present.

3. The relationship between types of farming and community life is also an important subject for practical social control. The railroad and trucking lines and their subsidiary markets, even more than soil, people, and climate, have created specialized types of farming. Within the last few decades there has been a tremendous change in the country in this respect. We suspect that the type of agriculture has a number of

important effects upon the rural community, such as the race or nationality settling there, the density of the population, the type of social gatherings, the culture, standard of living, and, possibly, the religion and politics of the inhabitants. Although some of our textbook writers have made interesting general observations and speculations in this field, I believe no one has actually essayed to study the facts with care except Professor Lively, and he has not yet published his results. There should be several studies of this sort in different parts of the country until we are sure we have eliminated differential causative factors from the equation, and have obtained a thorough knowledge of the relation of types and modes of production to the social life and the thought of people of rural communities.

4. Closely allied with this question is that of the relation of labor systems and systems of production to the social and cultural level of the rural community. Unless we limit our population to cities and in the country there is certain to be a movement toward a more intensive cultivation of our farms. Possibly the information which we most need in order to help to decide whether we should encourage the population to grow independently or should seek to hasten it is the effect upon our rural civilization of methods of labor and cultivation. There is a belief, stated in some of the textbooks in rural sociology and agricultural economics, that a high standard of living and intelligence in the farming population is correlated with machine agriculture and extensive cultivation, while the opposite conditions go with manual labor and intensive cultivation. But our generalizations have been based for the most part on a comparison of European peasant farmers with our own types. I am inclined to believe that the generalizations are correct, but they need adequate investigation. Profound social-control policies are dependent upon adequate knowledge regarding just this question.

5. More nearly adequate studies of the influence of changing means of communication upon the rural community have been made. Yet there has been no systematic effort to study the action of radically different types of communities to culture and knowledge through communication media with a view to determining the results of these differences upon the types and efficiency of community life. We do not know what is the influence of the daily paper, of the extension worker, of magazines, of radio, etc., upon interest in politics, efficiency in the performance of duties of citizenship, the kinds and constancy of religious experience and expression, the development of, and participation in, community cultural and recreational activities, and a score of other similar matters. We have opinions and in our books have made statements on these subjects, but they are still very largely hypothetical.

6. Local transportation, a phase of the general transportation problem, has been studied mainly from the economic, rather than from the sociological, standpoint. Local roads have a decided social effect. Together with the automobile and the bus, which are both cause and effect of good roads, they are profoundly affecting other phases of transportation, the social and economic significance of towns and villages, the relocation of schools and churches and community centers, the impoverishment of the community contacts of people without cars, and, possibly, the tendency of certain classes to migrate from the country to the town and city. On the one hand they seem to be moving the rural community center to the town, and slowly disintegrating the rural church. On the other hand they appear to be equalizing the social potential of residents in the town and in the country. Much of that cultural and social gulf which existed between townpeople and country people two decades ago has disappeared. Doubtless it is not only the roads and automobiles, but also the schools, rural

tree delivery, circulating libraries, and many other things, which have brought about this change. But it has occurred, and we are in need of investigations to show whether it has destroyed the country community or only re-created it.

7 Investigations of farm ownership have been fairly numerous, and some of them have given some attention to sociological questions. There should be some intensive studies of the relationship between farm ownership and educational, cultural, religious, political, recreational, co-operative, sanitary, and hygienic activities in rural communities. We should take nothing for granted in this connection. Kirkpatrick found that farm owners in one county in New York State had a lower standard of living, especially on the cultural side, than the tenants for which he had records. But it should be said that he did not include the more shifting types of tenants in his long-time survey, for they had moved away. We need to find out what hardships farm ownership suffers from, what changes in ownership are going on, and what is the effect of these changes upon the life and attitudes of members of the rural community?

8 The effect of tenancy upon community activities and enterprise is usually thought of as bad, and this is probably correct. We have some studies in this field, which might, with some reason be called sociological, than in almost any other field except that of the rural school, the rural church, and the community center. But we need studies which are planned from this particular viewpoint, not merely as a side issue of the economic effects of tenancy.

9 Both of these last questions should be studied in relation to the cost of land, distance from markets, types of farming, labor system and the methods of production, the use of machinery, the development of local derivative agricultural industries, such as dairying, cheesemaking, and the like.

10 Movements of population have also undergone marked changes in recent decades. These consist, in the main, of migration from foreign countries, from other states, from other rural communities within the same state, and from the cities into the rural community, within the rural community itself, from the local community to other countries (especially to Canada and Mexico), to other states, to other communities, and to the cities and towns. Each of these types of movement contains a whole set of problems in itself, and these problems must be investigated for different parts of the country by typical sections if we are going to have more than a vague notion of what is taking place in our rural life. Who are the people that make these moves? Where do they go? Whence do they come? Why do they move? What is the relationship of these various types to the activities and interests of the communities in which they live?

11 The shifts in population of towns, villages, and open country present problems analogous to these, although they are not as distinctly rural. This type of population problem is more concrete than the other, and perhaps has a larger economic bearing or correlation. It has been studied more widely than most rural or quasi-rural problems and, with the appearance of Professor Melvin's comprehensive study of population in New York State, in addition to other studies in other states, we shall have laid the foundation for a careful country-wide analysis of this theme. If the towns and the villages are to be the center of the new rural community it is important to know what sort of a center—declining or growing, improving or retrogressing—this community is, and to what other larger community it owes allegiance.

In addition to these fundamental problems in rural change there are many more which, due to lack of space, can only be mentioned by title.

12. The changing character of rural schools, especially the movement toward rural consolidated and vocational schools. What are the effects upon community life of locating them in the open country? In the towns? What is the social effect of changes in the curriculum? Of increased attendance? Of attendance of older pupils? Of the use of the school as a community center? We must also study it as a social institution, and especially must we study the incidence of the foregoing tendencies upon the community organization, outlook, and behavior.

13. The rural church as a social institution has received attention in the studies of Betts, Wilson, Vogt, Gill, and many other men.

14. Changes in rural recreation and their drift to the towns and, in some degree, their rehabilitation in the rural community, with the effects of these changes upon the rural community, are badly in need of investigation.

15. The changing character of the rural newspaper and the social service which it renders to the rural community have challenged the attention of a number of students working for advanced degrees. Doubtless soon we may expect their results.

16. Changes in the rural organization and outlook brought about by the establishment of rural enterprises. Recent German, and other continental, experience and the enterprise of Mr. Henry Ford in rural towns of Michigan with the increased use of water-power for the development of electrical current, which may be distributed to almost any locality, seem to indicate that there will be an increasing movement of small power-driven industries back to the country. We might begin by studying European experience and the effects of Mr. Ford's venture in Michigan communities, as well as the effect of the carrying of the cotton mill into the southern piedmont and the entrance of large-scale printing and furniture-making enterprises into the southern Appalachian Mountains.

17. The relation of existing business enterprises in the rural community to the life of the community should also be studied. Dr. Hodar has made an analysis of the service relations of small-town stores. Perhaps we might also find fundamental relationships between country banks, elevators, and other commercial and manufacturing enterprises and various phases of community welfare and culture.

18. The extension of rural credits through various governmental agencies, and the dependence of the farmer upon overhead financial agencies, and the effect of this dependence upon his community behavior and personal outlook should claim our analytical attention.

19. The growth of co-operative imperialism and their gradual overhead integration, with the corresponding loss of local autonomy, and the effects of these tendencies have already been studied in different aspects by Lindeman from the socio-psychological standpoint, with results so fruitful that they should stimulate us to further investigation.

20. The influence of the increase of rural library facilities, (21) the development of an educated and technically trained class of farmers; (22) the entrance into the rural community of new forms of recreational contacts, (23) of new forms of fellowship and social contacts, (24) the growth of clubs and associations in the country for recreational, cultural, and vocational purposes, (25) the advent of a literature especially adapted to the needs of the rural community, (26) the service of the rural free delivery to the cultural, recreational, and vocational undertakings of the rural com-

munity, (27) the changes wrought in rural life by the radio, (28) the increased use of public-service utilities, such as the telephone, automobile, truck delivery, and hauling, etc., and (29) the gradual rise in the farmers' standard of living and of culture.

All of these and other fundamental changes in what may be called the environment of the farmer have produced, or are producing, a marked reorganization in the living and thinking of the members of rural communities. If we wish to help the farmer control the development of the rural community and direct the lives of its inhabitants we must know how these underlying changes operate upon the people in molding their overt behavior and their thinking.

II

This brings us to the second aspect of the social changes going on in the rural community—that aspect of change which is occurring in the minds of the farmers themselves, primarily as a result of the transformations before mentioned.

1. How has the farmer's self-sufficiency been affected by the changes discussed in the preceding section? In what ways is he now dependent upon some community organization for the pursuit of his vocational and spiritual ends and functions? In what ways is he dependent upon some extra-community organization for his efficiency and functioning? What are these agencies upon which he is dependent? What is the nature of his dependence upon them? How does this dependence affect his efficiency, initiative, happiness, the range of his activities, etc.? Is this dependence in the several cases becoming more or less marked? These and kindred facts we must know in order to determine where is the seat of authority for the control of modern rural society. There was a time when it resided for the most part in the primary, or at least in the face-to-face, group. But it would seem that this time is passing. Who is holding the new power? Is it the farmer, through his own overhead organization established by means of co-operation, or is it some overhead group in which he has no part but which has maneuvered to obtain the power for purposes of exploitation? We hear various opinions about this matter. We can solve the question only by a series of studies of the sort suggested in this paragraph, from which we may generalize with some degree of satisfaction.

2. Closely allied with this question is that of the tendency among farmers toward co-operation, economic and non-economic. Is the farmer more co-operative or less so than formerly? Numerous studies should be made in typical communities of the degree and kinds of co-operation, both informal and institutional, and the results compared with each other as well as with those obtained from records of earlier days, in so far as they can be found. An attempt should be made to determine the trends and the reasons for change, and the degree of co-operation most effective in various types of institutions and communities. We have been looking for some such criteria for several years, but we have not been able to make adequate surveys of the facts.

3. A study of the efficiency of rural people in their various tasks should also be made. The tests and other types of analysis required should do more than investigate largely hypothetical native capacity. They should test the farmer and the farmer's wife, his children, and other inhabitants of the rural community in their ability to do the tasks which are theirs. This involves testing their informal as well as formal training; their emotional attitudes toward their work and lot in life; the habits, the

interferences, and difficulties which they encounter in the daily performance of their work. To what extent does the farmer find his way smoothed by effective organization and insight and oversight? To what extent is it blocked by the lack of these things? And how does his situation in this respect compare with that of the urban worker? What accounts for the difference, if there is one? Such investigation, no more difficult than others which have been carried through, should enable us to plan for the organization of the efforts of the people of the rural community on a better basis.

4 The work of securing community achievement, already worked out for West Virginia by Frame and Raphael, should be extended and adapted to other states with the community-participation feature retained. Through score cards churches, clubs of all sorts within a community should be able to rate themselves in comparison with other units of their kind.

5 The attitudes of farm women and men with regard to their own lot in life should be further investigated, and the attempt should be made to determine why they feel as they do. It is probable that the investigator would need to look, in the main, to the internal or environmental factors which were discussed in the preceding section. But some light might also be thrown upon the question by a study of tradition, attitudes in literature, art, etc. The feeling of children toward their problems and possibilities and limitations on the farm should also be ascertained. If we can get at these facts we shall have learned much more than we now know about the farm people's needs, and we shall have indicated some plan whereby they can be met, materially or spiritually.

6 As yet, although we talk about the religious attitudes of rural people, we have only relatively uncritical observations to go by. What are their outstanding religious concepts, beliefs, superstitions? Where do they get these attitudes? How fundamental is the rural minister in the process of fixing the farmer's religious attitudes? What part do family and community traditions play in this process? If we should attempt to induce the farmer to adopt new religious attitudes, as recently we have been trying with considerable success to get him to change his attitude toward farming, co-operation, and education, where should we begin our attack?

Similar questions, with variations, might be raised with regard to (7) education, and (8) morals.

9. The individualism of farm people is still marked although it is diminishing. It is now time to investigate it scientifically, to study it intensively, perhaps by communities, possibly by institutions or classes, preferably through all conceivable tests. What forms does this individualism take? What is the relation of these forms to occupation, social status, religious beliefs, orientation, cultural and vocational interests, age, sex, family composition, size of household, the presence or absence of members of the preceding generation in the household, places of living, type of labor performed, etc.? Such an investigation is not easy to make, because it falls within the realm of attitudes. Individualistic and highly self-conscious people do not like to be questioned about such matters, and those who are not self-conscious are not always able to make satisfactory answers, even if they are willing. But a skilled investigator can often get at many things indirectly which he could scarcely reach in a frontal attack.

Other attitudes of farm people, such as (10) superstitions, (11) degree of emo-

typical as poor (12) attitudes of fair play, etc., may be investigated in much the same way.

23 One of the weakest phases of the farmer's adjustment in our day is in the matter of local politics. His local government is an overgrown neighborhood system on a representative basis. He has little information about what happens politically in his county, and he possesses as little means of getting accurate information. He knows and cares much more about his national government and politics than about his local. This is partly due to the overwhelming importance of the derivative group in modern life, but it is also in part the result of his lack of development of autonomous local co-operation, to which we referred above. The whole local government and political system should be investigated carefully. There have been interesting proposals regarding commission and business-manager types of government for cities. Would it not be possible to make preliminary studies regarding the adaptability of these forms of government to rural needs? Also, a study of the agencies and the interest of the farmer himself, and the channels of publicity available, might enable us to estimate the possibility of adapting something like the Chicago Municipal Voters' League to the county situation. These preliminary studies should, among other things, involve the farmer's ideas about the nature, functions, purposes, and limitations of government, his concept of his obligations to it, the character, functions, and obligations of officials, the proper division of government, etc. We may state a few more propositions of the sort which should be investigated. They are:

14 The ambitions and desires of country people and their notions of how to realize these ambitions, etc.

15 Their desire for a wider organization of rural interests to meet their new problems collectively.

16 The new intellectual content of the minds of country people and the factors bringing this new content into existence, how they themselves see this content.

17 Their attitude toward new cultural development in the rural community.

18 Their attitude toward new recreational activities and their notions regarding the control and extent of recreation.

19 To what extent are country people becoming detached from traditional beliefs, superstitions, prejudices, etc., and what substitute beliefs, attitudes, etc., are taking their place? What agencies are bringing these results about?

20 To what extent are country people abandoning old occupational and folk customs, rule-of-thumb methods, personal valuations, etc., and substituting therefore scientific methods and abstract rational valuations? What causes are bringing these results about?

21 What do they know about science in general and about social science (including sociology, economics, government, and social psychology) in particular?

22 To what extent are they committed to the scientific, as against the speculative and magical, attitudes and methods?

III

There is no opportunity for the discussion of the fundamental and underlying causes of the environmental and the subjective social changes which we have just been discussing. In so far as these causes are in the nature of geographical discoveries, inventions in industry, the growth of industry, commerce,

capitalistic business, and the like, they are largely subjects for historical investigation rather than for study directly in the rural community. But even these problems have intrusions into the rural community. In so far as these changes have resulted from the development of science and the modes of communication and new methods or techniques of thinking in the individual they are problems in the history of science and in general sociology and social psychology. But these last two subjects at least find their data and illustrations for such a study in the rural community. As pointed out previously, we shall do well to begin this sort of investigation with an analysis of the environment.²

IV

Regarding the third or projective aspect of the problem of social adjustment or control in the rural community, some of the outstanding problems may well be stated. Their solution involves the utilization of the data of all the sciences, and particularly of the social sciences, but their statement is primarily socio-psychological. Some of these projective problems are commonplace enough, while others may appear entirely too daring. But the time of reorientation has arrived for the people of rural communities, and they will scrap tradition and custom in the social and spiritual aspects of their lives as they have already done largely in their occupational and economic activities. For the most part the following problems, briefly stated, grow out of the problems of change which we have just been discussing.

1. With respect to what things do the farmers need a new and wider group consciousness?
2. In what ways do they need to organize on a larger scale to meet their wider problems?
3. To what extent should the farmers look to government to serve as their agent in making new adjustments?
4. To what extent should the farmers look to private organizations and enterprises (co-operatives) to serve their needs?
5. To what extent should the farmers withdraw from, and compete with, the urban organization of industry and finance, which grow up primarily to exploit the market rather than to produce? How can they organize for this purpose?
6. To what extent do they need a new content for their education? How can they get it?
7. Do they need a new religion of science and humanitarianism which will dispense with magic, superstitions, and metaphysical dogmatism?
8. What changes in their moral concepts and practices are required on being them shorn of the new order of things?
9. What changes in the organization of their social contacts are required to give them a satisfying and stimulating type of existence?
10. What reorganization should the local paper, farm journals, clubs, lodges, library facilities, social centers, discussion groups or forums, etc., undergo to satisfy the farmers' needs?

² See L. L. Bittard, "A Classification of Environments," *American Journal of Sociology*, November, 1905.

11. How can farmers express themselves politically to the best advantage?
12. How can they secure a fair share in the total economic returns of all industry?
13. How best can they merge themselves in the national and world-cultures of the time?
14. How, with increasing demands for food and intensive cultivation, can they escape a peasant misère?
15. How can rigid class distinctions be kept out of American rural life?
16. How can the women of the farm secure a culturally and socially satisfying existence?

If it seems difficult to study such problems as these by scientific methods of investigation, so much the greater the challenge. From the standpoint of social control they cannot be ignored. These questions are being raised constantly, but they cannot be answered effectively until we have made the preliminary investigations into the facts and results of social change discussed above. Until then these wider problems of policy must remain largely in the realm of opinion, where they are now, but to ignore them is an impossibility.

We are now beginning to realize the magnitude of our problem in research in the social-control problems of rural communities, and as funds become available for such research there is need of co-ordination, but this co-ordination should be democratic rather than autocratic. Perhaps the Furnell funds will bring this about. Oversight, as I see it, should limit itself primarily to the division of labor and the selection of research men. Each research problem is necessarily a distinct and highly technical task in itself, and no administrative board can possibly dictate the statement of the problem to the researcher. This paper does not attempt to outline a specific technique of research for the diverse problems in rural social control, but outlines the field as I see it and states briefly those background facts and conditions which it seems to me must be kept in mind if the investigator is to proceed with a full sense of the possibilities of his research.

L. A. J.

DISCUSSION

FRAN E. McDOUGLE, OVERTON CULLMAN

Professor Bernard in his paper has really given us a very fine synthesis of the entire field of rural sociology. There was probably necessary in view of the fact that an adequate study of social control would take in all phases of rural life. However, the chief criticism of this paper is its too obvious generalizations. It again expounds the sociologists to the charge that we are far too often inclined to draw up a long list of general principles and then send our students to get illustrations for the material.

What should have occupied the major portion of this paper was methodology in research on rural life. To make progress in this field we need to get together around the round table and study in detail methods in rural social research or have some central office through which we can exchange information. Next year when we get together we should have at least one entire session devoted to a free, open conference

an methodology. Our work must be standardized on a scientific basis before we can expect to obtain money for research in rural sociology either through the Purnell funds or private foundations. While we are studying rural life we are rural sociologists, with the emphasis upon sociology. There are entirely too many so-called rural sociologists who are really economists. Statistical studies are all right, but they often have little to do with the natural factors which affect social control.

The difficult portion of a study in rural social control is the securing of the mass of data which will tell us just what is going on in the rural mind. Our speaker has outlined twenty-three points under this head, which gives us some idea of the large number of categories under which this type of information alone is desired. Without any comment on the scope of the material I should like to recommend Professor Bernard's paper and the discussion by Professor Zimmerman by a brief outline of an intensive study in this subject in an entirely different section of the country—in the state of Virginia.

For about five years we have been making as thorough an analysis as possible of some rural communities in the Old Dominion. We decided to do this for Virginia for the following reasons: the historical records are almost perfect since 1700, vital statistics are practically complete since 1893, the state is unusually homogeneous, having had little influence from foreign countries or from other states, there has been very little industrialization, even within recent years. As a result of all this, tradition still rules the Virginia farmer—except where he has come in contact with urban forces. Three typical communities of different types were selected.

1. Our first group is almost completely isolated. Many miles from the railroad, it has practically no urban contacts, while other groups nearby are separated by mountain ridges. Hardly does a newspaper appear in their midst—never a magazine—once in a while a farm paper. The only common printed matter is the mail-order catalogue. Amusements are semi-Victorian, and women's fashions scarcely change from year to year.

2. The second community is semi-isolated. It is located on a railroad some distance from any city. Formerly like the first one, this community has been changed almost entirely by one factor, a recently constructed state road, which was followed in rapid succession by the auto, newspapers, movies once a week, and the radio. Women's dress has even become pseudo-urban.

3. The third community we call an urban-contact settlement. It is located on a fine concrete highway within a dozen miles of a fairly large city. This has brought many autos and bus lines, and truck gardening has become the paramount means of livelihood. Since the nature of the crop demands frequent urban contacts, it has within recent years undergone a very rapid social change. Our historical records show us that in spite of its location it was, a half-century ago, as rural in social attitudes as our first type of settlement, then it passed very slowly into a semi-isolated social life, and now is passing very rapidly into a suburban community. Because of the splendid set of records behind this last group it promises to furnish the best field for the study of rural social change in the entire state.

In gathering facts, by the process of elimination, we have been forced by our experience to use the method of the participant observer. After we have secured all the historical material we can, especially on family history, we make out a large record booklet for each adult in the community. We place on this all personal data

found in the census records and vital statistics, and check them up with the census. Having familiarized ourselves with the community, and becoming personally acquainted with most of its members, we begin having personal interviews with its citizens. We ask them first as their family history and, if we have the vital personal point of departure, the farmer is usually good for several hours' material. The observer guides the conversation and one or two assistants near by take down every new point which appears worth while. This method, carried out more or less consistently, has not only provided us with an enormous mass of material on social attitudes, but it has given us data which we have been unable to secure in any other way.

Single interviews have often given us data to be filed under as many as fifty names. Often they reveal an attitude upon the part of the interviewed citizen, and just as frequently they furnish valuable material on the opinions of many others.

Our information is all filed under various names and by subjects. When our work is fairly well completed we begin our study of the data sheets by topics.

The chief trouble with our method has been that it takes an enormous amount of time and patience, but we do get worth-while material which we could get down there in no other way.

RESEARCH IN GROUP ORGANIZATION

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ABSTRACT

— in group organization — The need for scientific generalizations and for practical guidance demands extended research in rural sociology in the fields of group structure and group action. In addition to studies already made in group structure, research is needed on the functions and processes of neighborhoods, the standards of life of families, the structure, function, and relationships of different types of villages, and the functions of community institutions. In the field of group action, research may well center on such phases of inter-group action as conflict, integration, and disintegration, and on such phases of subgroup action as relations of institutions to each other and to the community as a whole. In method of investigation two points need to be emphasized: the need for independence of rural sociology from philosophy and biology, and the need for objectivity.

Rural sociology, as an important division of general sociology, has the task of studying group organization and group action in a special field. While few generalizations or laws have yet been arrived at, sufficient has been done to point the way to further research, for which two demands exist. One of these is the purely scientific, that is, the discovery of laws of group organization and group action. The second demand is practical, the discovery of the best means of making organizations in rural life so vital and serviceable that the rural people, through their organizations, may bring to themselves the best civilization has to offer, and may develop from their own activities values comparable with

other groups. In addition, the opportunity for research now opening under the provisions of the Purnell Act adds to the need for a research program.

There are two types of research in group organization which may profitably be followed and which should accomplish the foregoing needs. The first of these may be called the static, or research into the groups as they exist, and the second is the dynamic, or research into the action of groups. The first of these is descriptive and qualitative, the purpose being to discover more facts relative to the conditions of groups and group organizations and to find or evaluate the functions of various groups. The second is narrative and comparative, and its purpose is to discover the laws of inter-group action and intergroup action. Another element that must evolve and as a secondary purpose in both types of research just indicated is method.

RESEARCH IN THE STATIC OR GROUP STRUCTURE

For the purposes of this discussion a group may be defined as two or more individuals carrying on some form of repeated or continued activity. This definition would include institutions and organizations, as well as unorganized groups like neighborhoods and communities, but it is intended to eliminate any consideration of mobs or any elements of the abnormal, as well as to avoid the realm of the subjective, which belongs to the study of the individual and social psychology, and not to sociology.

Completed studies—Research into the static, or the cross-sectional, has already been carried on by Galpin, Kolb, Brunner, Sanderson, Taylor, Morgan, Hayes, and other rural sociologists. These studies are analyses of things as they are, and are largely sectional perspectives. They have made distinct contributions by adding to our fund of information regarding the social organization of rural life, and have offered suggestions for further research.

Further research in communities—The demand for further studies of this kind is pressing, since such studies as these are limited to a few states. A thing true in New York may not be true in Texas, conditions in Wisconsin do not permit us to generalize about Georgia. A synthetic rural sociology based on a wide fund of information is dependent upon the gathering of data from the various states. Under the Purnell Act an investigation for every state should be undertaken. Even though the worker has not had wide experience in plowing new ground, he may utilize the method already worked out, the pattern already made. The bulletins published have been extremely valuable, but one has a feeling, in reading parts of them, that in some cases the authors have used material gathered to establish their preconceived conclusions. If that is not true, there is at least one distinct lack—the failure to study the relationship of the neighborhoods and communities. The existence of certain groups may be established, but their relationship has not been shown.

Further, no historical studies of communities have been made. An analysis of historical material would reveal the changes in the population structure, the

changes in institutional structure and organizations, and the causes of such changes. We sociologists have glibly spoken of social forces and social causation, but until we have made a series of careful scientific analyses to check our assertions we cannot speak about these fundamental sociological implications with any degree of accuracy or any scientific precision.

The neighborhood—Additional studies are also needed for neighborhoods, especially those that are near the cities of ten thousand and above, and the towns which are somewhat smaller. I am sure that these neighborhoods exist, but around what do they exist? What is the size of them? What are their functions? Are they in process of integration or disintegration? What are the factors that make for their formation and preservation? Can the same road lead from these neighborhoods to the market, the church, the school, and the movie? All these are questions that need answering.

The family—Another need in research regards the most primary group, the farm family. Economic studies have analyzed standards-of-living. Standards of life have not been analyzed. Are standards of life dependent on standards of living, or is there a necessarily close correlation between them? The casual observer has a way of saying that a certain family is of a very high type, that is, has high standards. What do we mean by that? Many families have a standard of life with a small income that is superior to others with a high income. The work that Dr. Kirkpatrick has done in the field of standard of living has pointed the way, but the research of numerous investigators is necessary before we can arrive at just what we mean by the standard of life.

Research regarding the family involves what we may choose to call culture, a problem which immediately pushes us into an analysis of the accomplishments of families. Are farm families cultured? Do they need more culture? What does culture consist of? This field is waiting for someone to develop it. I shall suggest a method here. In a few communities find a number of families who are regarded as the best, or from which the leadership comes, as judged by the general standards of the community. In a community or communities already familiar to the research worker the selecting of such families would present little difficulty. A number of families who are generally considered as being uncultured may be chosen for purposes of contrast in the analysis. With these two groups chosen, certain factors may then be analyzed, such as educational accomplishments of the members, the number and kind of books in the homes, the number and kind of magazines read, the relationship with the various institutions in the community, the number and kind of pictures on the wall, the devices in the home that make homes comfortable, and the study of the methods by which the members of the family spend their time, or, in other words, their activities. This last supplies the analysis into the dynamic which I consider farther on.

A number of such projects would give us a firm basis for plans in rural organization and would no doubt reveal culture where we have never dreamed it

existed. We would find north-white folk who have values that we have not measured, but which contribute to the values of any community.

Further research on the village—The possibilities of study of villages have not been exhausted. Dr. Betmeyer and his staff in the Institute of Social and Religious Research have been making an extended and ground-breaking type of research in the structure, function, and relationships of the agricultural, incorporated villages. The structure, function, and relationships of the industrial, recreational, and residential villages remain to be studied. Also, such villages may be either incorporated or unincorporated. In New York State, for example, the unincorporated are of more consequence in their bulk of population than the incorporated. Who live in these places? Why have certain villages grown up and others declined? How has the introduction of industrial, recreational, and residential villages influenced the social organization of the farming neighborhoods and communities? What are the various types of institutions and organizations found in such places? Every section of the country needs such studies, because each has its own problems and is in its own process of evolution.

Further research into community organization and institutions—The relative place of organizations and institutions within communities has never been determined. What are the services that institutions are rendering? The church has been studied from the standpoint of the church, but not from the standpoint of the people. We are in need of a revaluation on all the old institutions of farm life. We have not tried to measure the social efficiency of the school, the lodge, or any other organization in order to gauge their work and actual service. Fry has made a beginning in diagnosing the rural church, but such measures need to be applied to all the institutions, and, indeed, further elaboration by additional means is needed. Combine the scoring of West Virginia people with the work of Mr. Fry, in one case particulars and in the other enlarge, and we shall then be approaching a decided need. Coupled with the need for diagnosis is the overlapping and consequent inefficiency of all institutions in many cases. In this regard Tarspenning has pointed the way in his *Social Organizations Working with Rural People*.

A study of group action is the next need of rural sociology. Research into this aspect necessitates careful observation over a period of time; it is a dynamic analysis. There are two elements of group action, or group behavior. One, *intra-group*, or how the group acts in carrying on its own programs; and the other, *inter-group*, or how groups act in relation to each other.

Intra-group action—To study intra-group actions and to arrive at any significant conclusions it is necessary to select a group—it may be organized or unorganized, like a church or neighborhood—and carefully observe its action over a considerable period of time. A few specific examples will illustrate what

I mean, The study of a community would involve, at the beginning, an analysis similar to the ones which have been discussed previously, or to those which have been made. Then, over a period of time, the investigator should observe all the activities in the community that are carried on by the various groups within it. This would mean an analysis of the membership of the various organizations, the leadership, the kinds of discussion, the elements that are brought to the attention of the people and worked out, the changes in the types of labor of the various members of the group; the arriving at decisions in the various organizations, and the methods by which they are reached; and, at the end of the observation, another cross-section study would have to be made to give a complete checking. If such a community study seems too ambitious a program with which to begin, an institution like a church might be selected, which presents the opportunity of year-around observation. In any organization an analysis of the membership would be the first requisite. In the church this would include a study of the age distribution, the occupational groupings and relative proportions of male and female, and a careful analysis of all allied societies and organizations. A second analysis would deal with the whole setting of the organization or institution, its historical aspects, the type of community in which located, the leaders of several years back, and other supposedly determining factors. Then the study of the group action would be a careful analysis and recording of all the activities carried on, all the programs, all the discussions relative to activities, all decisions and how such were arrived at, careful recording of the leadership and the activities of such leaders, and the elements of conflict and methods of settling the conflicts, and other factors that would arise in the course of the research project. Such an observation continued over a period of two to five years would furnish some idea of the fundamental processes involved in group action.

A specialized but uninvestigated aspect of a type of group action common to most communities and the majority of institutions is found in group conflicts. Their origin, factors that cause them to exist and to persist, elements in their continued supremacy, influences arising from the inner-group struggles, the fields in which the conflicts are carried on, and the best methods of overcoming them are basic considerations that call for special and careful study in rural communities. Conflicts arise, are they personal, or are they only expressions of fundamental forces? Are conflicts characteristic of declining communities or regions? Are they necessary in growing communities? Are they more, or less, prevalent in times of prosperity? More than a casual glance is needed to answer these questions.

No difficulty should be experienced in the selection of a group for such a study. Conflicts are very common. Most sections have local farm-bureau units that have passed through, or are passing through, some stage of conflict. Every rural worker realizes that these conflicts are the chief difficulties in the way of forwarding community activities, and it is our task to answer the above questions regarding them. Of course, as with any other study, all the conditioning

factors must be considered, and thus a basis of the whole study could be made by an ordinary cross-section survey.

Group integration or formation also offers a rich laboratory. Certain questions here will clarify the problem. When are new groups formed? What mechanisms operate in their formation? What elements make for successful groups? And, there are other factors that would become noticeable as such a project of research progressed. Before us, constantly, such groups as consolidated school districts are being formed, but just how they are being perfected we do not know. Another aspect of this group-formation process is community organization, since this necessitates the development of groups. At present most of our community work is on a hit-and-miss, rather than a scientific, basis, largely because we do not know the fundamentals of group formation. Thus the observation of almost any group over a period of time in its growth constitutes a field for research.

I was told by Dr. Brunner—and the researches of Mr. Bakkeum, of our own department, bear out the fact—neighborhoods are in the process of re-formation. Here is an opportunity for study in group integration. What are the elements in such a change? Why are neighborhoods forming? What forces are involved? To what human needs are they contributing that other groups are not supplying? Do their activities change as time goes on? How many people can work together in a face-to-face contact group as a neighborhood? Do neighborhoods require institutional ties? We have a few answers to these questions, but they are not complete.

Groups constantly disintegrate as well as integrate, and we know little about the forces, the controls, and the processes involved therein. Groups in farm life have been breaking up constantly in all sections of the country, and we have been letting out wails of regret rather than making careful observation and acting accordingly. A biologist or a philosophical sociologist rides through a community on a summer vacation tour and returns to his desk to write an article on how the good old racial American stock is breaking down and at the same time social disorganization is manifest. Based on half-truths and generalizations unsupported by careful and proved observations, much of this literature is not worth reading.

Research in intergroup action.—In the field of intergroup action, the best approach is again through the stating of a number of questions. How do groups influence each other, and what conditions lie at the basis of groups and group action? Does one group prosper at the expense of another? How many groups or institutions can be successful in a community of a particular type? How many and what kind of groups should exist in the village-farming community with a population of one thousand? Perhaps it is well to point out specifically a project for research in this line.

Select a community with a village of perhaps five hundred people at the center. A detailed survey of the institutions, activities of the institutions, the

neighborhoods, and the neighborhoods' activities, the educational accomplishments of the families, and other details that have been mentioned previously should first be completed. On the basis of this analysis make a study of the influences of these various groups upon the whole group, the community. How do the activities of the smaller groups determine the activities and accomplishments of the larger groups? If a community contains many rather active neighborhood groups, does that mean that a central organization in the community will be stronger, or less efficient?

Further questions are involved here. Does a successful church, or successful churches, make for a successful school? Do a large number of small group organizations mean a low-standard community? Does a high educational standard mean a high plane of political activity? How do political struggles within a community influence the groups and organizations that are not political? Can we have a wholesome, progressive, community organization without religious co-operation? A specific illustration will clarify the implications in these questions. About a year and a half ago a certain community with which I have had contacts began a conflict over political affairs which has been carried into the courts and is not yet settled. The churches will not co-operate, and the latest development is a struggle within one of the churches. The people are pessimistic and will not put forward any effort for community development. What are the causes and what are the relations of one group here to another? It may be of interest to know that one ladies' club has remained intact and proceeded with its work throughout the whole struggle. Our problem, though, is why?

The study of influences which determine intergroup action, and, indeed, inner-group action, is well illustrated by this community. It is a farming community with a village of 360. Some years ago many of the hill farms round about were deserted. In one section the Holsteins moved onto these farms, and in another section, the Franks. The village is almost entirely made up of the old American stock. In the two decades previous to 1920 the village decreased about seventy-five in population, but almost regained it in the last five years. In the last few decades minor manufacturing activities of the village have disappeared. Do these elements in the population change constitute the basis for the group actions of that community? I do not know. Only research into conditions and consequences can answer.

METHOD

It was mentioned at the beginning that the development of method would come as a consequence of the research, but there are two principles that should be emphasized at this time. We must sever our dependence on philosophy and biology and search diligently for facts in our own field, and become objective in our studies. The rural sociologist must be satisfied, and determined to confine himself to the collection of social facts. He may bring, in a few cases, the biologist to his assistance in the explanation of certain particular facts, but his

business is not to gather biological facts from the original investigation of others and on that basis theorize. Indeed, he is unscientific and in grave danger of becoming a hindrance to his own researches when he insists on borrowing the terminology—such as ecology, social organism, etc.—from other sciences. If we discover the facts of group life we can name our findings by creating a new terminology. This borrowing of ideas and terminology is like the behavior of the coward, which lays its eggs in the nests of other birds to save itself from the work of hatching. Even though the general sociologists permit, the rural sociologist must depart from this course if their researches are to become of scientific and of working value. Further, as a practical proposition, we must stay close to the collection of social facts if we expect to appeal to the directors of experimental stations through whom the Purcell funds are coming in our field.

The second of these principles, the necessity for objectivity, also needs emphasis. Psychology offers an illustration. A few years ago the workers in this science were at the same point at which we are today—they were confronted with the question of choosing objective methods and experimentation or maintaining subjective hypotheses and theorizing. They chose the objective, and have advanced. Even the disputed field of instinct is gradually yielding to clarification under objective observation. Metaphysical concepts and terminology no more have their place with the rural sociologist than with the psychologist, and our progress depends upon our extricating ourselves from such handicaps. We must and can study the external actions of the groups. I shall be specific. The terms "interests" and "desires" are subjective, they cannot belong to the group, we cannot study them as group results—excepting as phenomena of the individual induced by membership in the group—and avoid speculation. Further, we talk glibly about group attitude, but such talk is meaningless. Is there such a thing as group attitude or group feeling? If so, where and what is it? The definition of a community which designates it as a geographic unit with a center around which are grouped the common interests is very loose. The use of the term "interest" makes for lack of accuracy and precision. There is, in a recently published bulletin, a statement like this: "The frequency with which meetings occur and the opportunity for informal gatherings give the members of this group a vigorous type of group consciousness."¹ How do we know what group consciousness is? The fact that we do not know what consciousness is makes it impossible to know what we are talking about when we speak of group consciousness.

We can study group action and group products, we can study objectively the methods of action by which the groups arrive at their products. With regard to the reality or the unreality of the consciousness, of the attitude, or of the group spirit I am not concerned. We can observe the actions of the groups, of the members of the groups, the conditions surrounding the groups at the time of their specific action, but we cannot know that there was a certain sub-

¹ Morgan and Howell, *Rural Population Groups*.

jective something about which we know nothing. I shall take one example to explain what I mean. Here is a certain community in which the grange is very successful, measured by the common expression of the people in the community and by the fact that it has an extremely large attendance at the meetings, and is carrying on a community program. Does this mean that there is a good community feeling developed, or that such a thing as a community consciousness has resulted? I do not know. There are members of that grange who will not speak to each other outside the hall. We can study the activities of that grange and their influence on external results, but we must omit all the subjective terminology and inferred subjective conclusions if we are to be accurate.

In the foregoing I have offered no specific outlines, but many suggestions in two lines of greatly needed research, the static and the dynamic in group organization and group action. The methods of approach suggested emphasize the necessity of the objective approach to the study of the activities of groups. I realize that in such studies we shall necessarily challenge the present terminology and conclusions of general sociology, but advancement depends on fearless searching. However, by the finding of new truths and by the elimination of the false we can make progress in our science and bring about the rational direction of evolution in our rural communities.

DISCUSSION

C. R. HOFFER, MICHIGAN STATE COLLEGE

In general I am in agreement with the point of view presented in Professor Malvin's paper. The discussion relating to intergroup action calls needed attention to factors which play a predominant part in molding rural community life. The study of group history and structure is valuable, and will perhaps tell us what the community is, but it will not tell us what the community does. In order to find out what a community does it is necessary to study it as a complete unit. No study of a subordinate part will suffice. This statement, of course, emphasizes the realm of the dynamic, or of group actions, concerning which few research studies have yet been made. If, through the co-operation of ministers, teachers, or other community leaders a detailed record of all meetings other than church or fraternal meetings in a community could be kept for a period of one year or longer a base would be available for much valuable correlation and analysis. It is through research work of this kind that I believe many questions cited in Professor Malvin's paper can be answered. If complete records of meetings in several communities were available it would be possible not only to judge the relative places of institutions and organizations in a community, but also the contributions each one makes to community-building. If such research studies are made, the type of communities begun by Mr. Fry and by Mr. Parsons may be harmonized, and eventually a relatively complete diagnosis of the community achieved.

As rural sociologists we face one question of major significance in group organization: What is the relationship between the number of people in a community

and the type of service—be it merchandising, medical, educational, or religious—which the community can afford to have? Small communities do not have certain types of stores or medical services, for example, not because they do not need them or want them, but because they cannot afford to have them. Then, after this relationship is ascertained, we have a second equally significant problem—the problem of determining what constitutes adequacy of service in the different cases.

Regarding method, I am heartily in agreement with Professor Melvin when he states that rural sociologists must strive to get objective results in their studies. I do not, however, believe, as Professor Melvin infers, that the rural sociologist is in danger when he borrows terminology from other sciences. It seems to me that the criterion for choosing a term must be its efficacy in research work, regardless of whether it has been used in another science or not. In fact, uncommonly it may be decidedly advantageous to use a borrowed term when its connotation is quite familiar to everyone. No one hesitates to use a mathematical concept or a statistical term because it has been used in other sciences. As I see it the greatest need, so far as method in rural sociology is concerned, is to get a clearer and more accurate definition of the terms which are now in common use. For example, a great deal of confusion exists in the minds of people regarding the distinction between neighborhood and community. A concept in rural sociology like neighborhood, community, or organization seems to mean essentially the same thing in Alabama as it does in Wisconsin, the same thing in New York as in Oregon. Until rural sociologists accurately define their terms and concepts so that they have a universal meaning it is not likely that rural sociology in America can make the continued and definite progress which would be achieved if we would work out our concepts and terms accurately and then adhere to them until better ones are found.

DISCUSSION

J. E. KILG, UNIVERSITY OF WISCONSIN

The paper naturally divides into three parts—objectives, fields, and methods for research in group organization.

1. *Objectives*—An attempt at distinction between "scientific" and "practical" easily leads to difficulty. Truly scientific research is sure to be practical, and research, to be trusted in practice, must be scientific.

2. *Fields*—Classification of groups as static and dynamic leaves a number of considerations out of account. Strictly speaking, (or, if any, groups can be considered as static. It is possible that such parallel classifications as the following may prove helpful in dividing fields for research: locality and interest groups, primary and secondary groups, temporary and relatively permanent groups, informal and highly organized or institutionalized groups. Structures and processes are common to all groups and may become a further division of territory for study purposes. It is certainly true that emphasis upon the process phase is needed and that such study must extend over periods of time. To be most productive, however, a study of processes must be undertaken with the structural background thoroughly understood and closely correlated with it.

3. *Methods*—After all it is methods in which there is much interest at the present time. It is doubtful whether terminology and methodology can be completely standardized by committee meetings. Doubtless some progress can be made. It is

doubtful, too, whether great harm will be done by studying and borrowing from other sciences, provided, of course, the methods borrowed shall be used as means, sharp tools for work, rather than ends or goals in themselves.

Six methods of group research may be simply listed: (a) The bare *map*, with its various comparison combinations to help reveal geography and structural relationships. (b) The *chart* and its accompanying tabulations for statistical analysis of structure and changes, so far quantitative measurements and correlations. (c) The *case record* or life-history of the group. Generalizations will not do. Good research must get down to cases. The legal and the medical world recognize this. (d) The *document*, such as local histories, minutes of group meetings, biographies, personal or open letters. (e) The *interview* or life-story of group members or non-members in terms of personal and group interaction. (f) The *diary*. There is scarcely for weighing all evidence in the light of the local situation. The field worker's diary may serve as an invaluable color film in this process of valuation and diagnosis.

A REPORT ON RESEARCH IN RURAL SOCIOLOGY AT THE UNIVERSITY OF MINNESOTA

CARL C. ZIMMERMAN, UNIVERSITY OF MINNESOTA

This report concerns two projects in rural sociology conducted at the University of Minnesota. One, a study, now completed, of farmers' market attitudes, and the other, of rural living in Minnesota.² In both of these studies allowance is made for the geographic, national, and cultural environments of the farmers. Samples are taken from the Red River Valley small-grain area, the cut-over area, the potato area, the corn belt, the dairy belt, and the truck-and-milk-producing areas near the large cities. The first study included 345 farmers divided into samples of about forty from each of nine communities, and the second included larger samples from each of seven areas.

The data for the study of farmers' market attitudes comprised of attitudes of farmers on certain economic questions, combined with an analysis of their environments in terms of occupations, geographic location, and social contacts. In addition, each man was asked for his own explanation of his attitudes, and these were checked by reference to a local leader, using the method which Mr. E. C. Lindeman has called "participant observer." These data were analyzed in an attempt to bring out the following.

1. The amount, type, and quality of information or facts which the farmers had on marketing, co-operation, and allied economic subjects.

² Both of these studies were made in co-operation with the Division of Agricultural Economics at Minnesota, and half of the cost of the first one was borne by Dr. C. J. Galpin's department at Washington.

2. The reasons why farmers had this information, and reasons for quantitative and qualitative variations between farmers and between communities.

3. The amount, type, and quality of attitudes which the farmers had toward marketing institutions and problems and allied economic subjects.

4. The correlation of attitudes with information and the sources of information.

5. The correlation of attitudes with participation in co-operation, with the farming and tenure histories, and with all the economic and social habits.

A few of the most general conclusions drawn from this study are these.

1. Farmers in each community vary in their attitudes toward the same phenomenon. There seems to be a continuous distribution of attitudes, similar to the theories of biological variation. An illustration is the attitude regarding "fair price." Forty-two per cent favored a supply-and-demand price, while 45 per cent wished for cost of production, and 16 per cent had no idea on the subject, 3 per cent had two attitudes. The sample had an upward bias, so that more of those with a supply-and-demand concept were included than would normally be expected.

2. Communities, as well as individuals, vary in attitudes toward the same concept. The percentages favoring supply and demand as a regulator of "fair price" were as follows for the nine communities: 68, 60, 45, 43, 40, 39, 33, 27, and 15. Average, 43 per cent. Most of these variations between communities were found to correlate with various environmental controls.

3. Social life in the various communities is founded upon these biological and environmental differences. Rural organizers must take this fact into consideration.

4. Different types of behavior were attributed to the same motive. Some farmers became stronger co-operators because dealers offered them a premium for delivery, while others turned against the associations for the same reasons.

5. Identical behavior arose because of different motives. Some farmers co-operated to improve their products, and others for such reasons as creating a monopoly, etc.

6. An important factor in their attitude and behavior variation is what Professor Bernard calls the psychosocial environment. This environment operates through the Gestalt, or structure of previous experience and thinking. National groups, such as Danes, Germans, Finns, Swedes, Norwegians, and Yankees, so-called, have different traditions, customs, and beliefs which are powerful factors in guiding new behavior patterns. The same principle applies to different types of farming and to the various communities within each type. It also seems to operate in individual variations within the communities, causing greater differences than ordinarily would be expected, taking biological theory into consideration. Co-operative experience is an example of this. It correlated with a number of these individual and community variations.

7. Contrary to some theories, farmers were found to think and behave according to the same social principles as other people. The only important vari-

able is the occupational environment with its accompanying *Gestalt*, or apprehensive mass of thinking.

8. Some of the important laws of rural thinking which apply to the rural and sub-rural groups are (a) from particular phenomenon to general principle, (b) from simple analogy, (c) from correlation to causation; (d) from developed class-consciousness or occupational traditions; (e) by vitalistic interpretations, (f) by the constant use of universals which are not proved, but generally accepted. Examples of these universals are the statements that "the farmer is the only producer," and that "all taxes ultimately fall on the farmer."

9. The common belief that farmers are individualists is a fallacy. The foundation of true individualism is the ability to make the majority of one's judgments upon the merits of a question. At the very most, this type of individualism can be attributed only to 30 to 40 per cent. of the farmers—the proportions varying with the communities. The questions involved were those falling within the range of the farmer's behavior such as those attitudes on everyday economic questions. We have called farmers individualists because we did not understand their behavior and its motive forces. The business cycle and local traditions founded upon their occupation and the way they live are the most important factors in rural behavior. The statement that farmers are individualists is an enunciation rather than an explanation of their behavior. A more probable explanation is yet to be achieved by the application of sound social theory and proper statistical measures to rural situations.

The second study—that of rural living—deals primarily with the use of the farm family's money-income and energy for the period August, 1944, to August, 1945. However, a section of the schedule covered the farmers' attitudes on a number of important problems connected with living. These are:

1. The farmer's attitude toward towns and cities. Will he allow the excess of rural population to migrate freely to the cities, or will he keep all his children on the farm and, as a result, lower the average productivity and consumption levels of the farmers of the future?

2. The farmer's attitude toward age of marriage and size of family. Will the farm continue to furnish a large population surplus? Will the farmer sacrifice size of family to living, or living to size of family? Will the population of the future be regulated by positive or preventive checks?

3. The farmer's attitude toward all kinds of extension work and the agricultural colleges. Will he support and follow these public agencies promoting improved farming and living? What are the proper psychological methods of approach by these public agencies?

4. The attitudes of farm women toward these problems are as significant as those of the farmer himself. Previous studies of the attitudes of farm women have violated the principles of sampling and have not studied these attitudes in relation to their environment. As such they lose most of their significance for problems of social control.

One point I wish to make clear concerning this project is that it is not a "cost of living" study. The end result we wish to achieve is to improve the quality of rural living in Minnesota. This depends upon three variables: cash input, family time-and-energy input, and individual efficiency and judgment. The quality of living as an output is the result of the inputs of family energy and money times efficiency. Cost of living is a study of output, and does not analyze the input variables, family time and judgment, which are two of the chief causes of variation in quality. In addition, the cost-of-living studies have attempted to reduce farm supplies and time of the household to a value basis, which is an impossibility. The Minnesota study is handling this problem by measuring each of these three variables separately and searching for causes of variation in each. It is hoped that by such an analysis the proper steps to control the quality of rural living can be determined.

REPORT OF THE MEETING OF THE SECTION ON THE FAMILY

Mrs. W. F. Dummer, Chairman

The Section on the Family held its first meeting in Chicago December 29, 1934. The paper, "Social Influences Affecting Family Life," by Professor Enoch R. Groves, read at that time was published in the *American Journal of Sociology* for September, 1935. One session was again held this year in New York, December 29, 1935.

As the paper on "A Discussion of Some of the Problems in the Use of Case Studies of the Family for Research Purposes," by Virginia P. Robinson, was published in the February number of *The Family*, and the papers on "The Study of the Family as a Unity of Interacting Personalities," by Ernest W. Burgess, and "The Effect of an Unsatisfactory Mother-Daughter Relationship upon the Development of a Personality," by Jessie Taft, were published in the March number of *The Family*, only an abstract of these papers is given here:

A DISCUSSION OF SOME OF THE PROBLEMS INVOLVED IN THE USE OF CASE STUDIES OF THE FAMILY FOR RESEARCH PURPOSES

This paper sketches briefly a new concept of the family described by Mr. Burgess' phrase, "a unity of interacting personalities." This concept places the study of the family in the field of social psychology.

The paper is an attempt to define the problem and analyze the difficulties of research in this field.

Some material is already available in modern fiction and biography and in the case records of social agencies. The latter are confidential and must therefore receive very guarded treatment. They represent also a disadvantaged group of families.

The problem of securing case histories from advantaged families centers around the questions of arousing interest and securing diagnoses. Individuals with adjustment problems will as a rule gladly supply family histories, but this process usually sets up a treatment relationship between investigator and subject which the investigator is not equipped to carry through to the subject's advantage.

It would seem wiser for research investigators who are not equipped to

assume responsibility for treatment to steer clear of individuals with serious adjustment problems and to confine their efforts to stimulating in well-adjusted individuals an interest in supplying histories. The modern movement for better parenthood is developing in many parents an analytical attitude towards their relations with their children which may well serve as a starting-point for an interest in keeping a family history.

THE STUDY OF THE FAMILY AS A UNITY OF INTERACTING PERSONALITIES

Although the essential characteristics of the family are found to be everywhere the same, there is a tremendous difference between the modern family and all types of family life in the past. This consists in the detachment in the city of the small family of father, mother, and children from the influence of the wider kinship group. The modern urban family also exhibits a greater variety of patterns, as by size, location, and types of personal relation between husband and wife. As compared with previous forms of the family its unity, therefore, is less determined by the mores, and more by the interaction of its members. In this interaction its members develop a conception of family life which, recognized and supported by the community, constitutes its institutional character. The assumption for further sociological study is that the family as a reality inheres not in the biological nature of the individuals which compose it, but in the conception which the family and its members have of it and of their roles as husbands and wives, parents and children.

THE EFFECT OF AN UNSATISFACTORY MOTHER-DAUGHTER RELATIONSHIP UPON THE DEVELOPMENT OF A PERSONALITY

JEROME TAFT

Fifteen years ago and more George Herbert Mead was teaching his students in social psychology that the conscious self arises as a result of its own social responses and that it continues to arise as a social process, an index of its changing social relationships.

The purpose of this paper is to make real some of the difficulties which confront one who is interested in understanding personality in action from the point of view of possible modification—or shall we say, case treatment—and to suggest some of the subtleties of material in which we quickly become involved when we try to make concrete our theories about the social nature of the self. The vehicle chosen for the discussion is the account of an attempt to interpret the personality of a particular person. Mary, an adolescent girl who presented a behavior problem and a personality defect.¹

¹ The detailed case study has been omitted from this abstract.

Here we have a girl in early adolescence who stands out in her family as different, as difficult, as unloving and unlovable. The parents have a constant struggle to maintain toward her the same loving attitude they have for the other children. They are put on the defensive by her constant demands, her watchful care of herself, her determination to have her own needs gratified at all costs, her jealous measuring of what the brothers and sister receive. The mother, in fleeting moments of insight, will admit that she cannot love Mary as she does the rest, but she quickly adds, "I do more for her than any of the others." There is no doubt that Mary, by her behavior, commands almost as much anxious attention as all the rest put together.

The question which now arises is how was such a personality as this evolved? What were the social relationships which determined such a lack of response, such a turning away from persons, such a concentration upon the ego, combined with failure to develop real ego power and a more acceptable ego ideal? We surely do not believe that such personality organization as this is simply born with the individual. It cannot be if we really mean what we say when we talk about the self as arising in a social situation.

If we wish to understand Mary, then, we have to go back to the nature of the situation in which her first patterns of response were laid down. There seems to be no period of life which we have so completely discounted as the first three years, particularly the first year, in our assumptions that nothing happens then which matters except possibly regarding physical health. Certainly we seldom think of it as affecting social attitudes or the type of personality appearing later, and even when we admit theoretically that this period has a determining influence, we fail pretty completely to fill it in with any concrete detail.

However foolish it may seem, however helpless we may be for lack of material, and however unused to regarding it, it seems to me we have to face the fact that to every human being the first vitally important outside object is the mother's breast, and that the particular kind of nursing experience a baby has is bound to affect his relation to the mother and thereby to all who come after her. Next in importance to satisfying of hunger come the excretory functions and all the possibilities they afford of sensory pains and pleasures, of concentration of the baby's interest on himself, of exercising of power and control, of experiences of failure, shame, and inferiority, of varying kinds of contacts with father and mother in the process of training to socialized habits.

If the baby finds the feeding process lacking in joy-giving qualities, what is there left upon which his interest may focus except his own activities of urination and defecation? These have far less immediate relation to a social object. They concentrate attention upon functions which do not so easily transfer the interest of the child to mother or father. The fact that they become the center of attention for parents because of the physical care involved and the anxiety to train the baby early to good toilet habits may only add to the child's resistance to parents or absorption in himself of great tact and

wisdom are not used in thus interfering with these important sources of pleasure and power. Certainly in Mary's case, where every bowel movement was a contest between herself and her parents, associated with determined resistance, final defeat and pain on her part, and painful emotion on theirs, there were few possibilities for any positive or constructive relationships through this

One can hardly doubt that the two first years of life, deprived of normal food satisfactions and characterized by a relation to parents, on the side of training in toilet habits, which was almost hostile, had a determining effect upon the character of the child subjected to such a social experience from birth.

While one would not for a moment assume that we have all the data or that what we have is entirely reliable, it is nevertheless interesting to note some of the possible connections between Mary's personality as it is now showing itself and her early experience. One can see, in the failure to find satisfaction in food and in the mother's inability to respond positively to the nursing situation, a source of Mary's estrangement from people, her lack of tenderness, her inability to trust herself to another person, her unusual lack of social sensitivity and responsiveness. Why she did not find in the father a secondary love object is more difficult to see because we have not sufficient data, but one might venture a guess that his state of mind was not very happy or suited to give assurance to a sick baby, since he was out of a job, disgraced, and subject to reproach from his wife. Moreover, it is not likely that he found sickly, crying Mary and her anemas any more a source of pleasure than the mother did. The fact that Mary at the present time does not seem to turn to her father to any extent is possibly accounted for by her lack of feminine charm and loveliness which might cause him to single her out for attention and the fact that he is less important in the family line-up than the mother, so less desirable in Mary's eyes.

The concentration of attention on her own bodily functions rather than on social objects might account for the fact that Mary's personality has been organized about her own ego, but it is not so easy to see why, with all her intensity of ego drive and her quite good ability, Mary has not developed interests and techniques and acquired control over outside objects which would gratify her hunger for personal recognition and power. She seems capable of considerable achievement, why are all her activities so futile, so meaningless? Why has she not set up as aims of herself which is more in line with social standards? Why must she collect things, acquire possessions just for the sake of getting them, why does she gain no satisfaction in using them, in constructing or creating?

Would it be too far-fetched to see a parallel to this present use of her energy in the peculiar nature of her infantile experience with defecation and toilet training? We have to remember how much of her craving for satisfaction must have sought outlet through that channel, since the food interest was

blocked, and how early constipation and the measles deprived her of freedom with regard to her own functions. Interest, instead of being divided, as with many children, between process and product, was concentrated on retention at all costs and resistance to the parents' will. She never co-operated with the mother in her own training, never got compensation for giving up infantile privileges by the sense of power in self-control and the feeling of achievement which comes from pleasing the mother. There seems to be in these circumstances the possibility of an injury to the ego development corresponding to the crippling on the side of social response, which has been reinforced all through her young life by the lack of affection from parents, by her unsuccessful rivalry with the better-loved brothers and sisters, by her lack of physical strength and beauty, by the taken-for-granted ideas of her personality which are held before her constantly by the other members of the family, and by her lack of standing and importance in the home.

That the outlook for the future is good, as far as reorganizing Mary's personality is concerned, one would certainly hesitate to say. On the basis of our present knowledge and skill one would be justified in doubting whether Mary will ever be anything but unloving and unlovable. Is there any way to re-educate completely the self which has been built up chiefly by its negative responses to social situations, by its resistance and resentments and rejections?

From such a picture as this one can only turn to the constructive possibilities presented to parents into whose keeping is given that first social situation and the responses out of which the personality may receive its determining organization.

It is for science, social science, to uncover enough richness of detail, enough surmises of interpretation of these hitherto unnoticed and unrecorded facts of infancy, to be able to put into the hands of intelligent, conscientious parents some knowledge, some technique, some control over their inevitable function, the conditioning of the personalities of their children.

ANNUAL REPORT OF COMMITTEE ON SOCIAL ABSTRACTS

During the past year your committee has considered the question of the principles that should be considered in the scientific classification of the periodical literature of sociology. This report is merely one of progress, owing to the fact that your committee finds it necessary to await action by the committee on social science abstracts of the Social Science Research Council. The latter committee has on hand a plan to establish a journal of social science abstracts which would include abstracts of sociological literature. It is hoped that during the coming year this project may be definitely undertaken, and in this event your committee will be in a position to carry out some of its own plans for the classification of the literature of sociology.

Respectfully submitted,

F. STUART CHAPIN, Chairman

REPORT OF THE PROPOSED ENCYCLOPEDIA OF THE SOCIAL SCIENCES

APPOINTMENT OF COMMITTEE

At the Christmas meeting, 1903, of the American Sociological Society, a memorandum was adopted including the following paragraph.

It is significant that scholars in various branches of social science feel the need of an authoritative summary of results in related fields. It is timely that social investigators undertake an inventory of their collective work when the world is asking for proved material with which to build sound economy and government. It is encouraging that social workers perceive the necessity of defining more accurately their several problems. This position may stimulate greater progress in the science of society, as the French *Encyclopédie*, by consolidating the best information of its day, stirred men's thought to more careful study of the world of nature. The social sciences have outgrown the stage of schools of philosophy. They are now ready to begin organizing many scattering items of knowledge into a coherent body of principles.

The Sociological Society appointed a committee of three to confer with representatives of other groups. At the Christmas meeting in 1903, or early in 1904, similar committees were appointed by the American Economic Association, the Anthropological Society, and the American Statistical Association. A little later the committee of the Statistical Association was reconstituted and representatives were appointed by the American Association of Social Workers. During the year 1904 representatives of the Political Science Association and of the American Historical Association were invited to join the group, and in November, 1905, an official representative was appointed by the American Historical Association.

The first joint meeting of all these representatives was held on February 16, 1904. John H. Logan, of Rutgers College, representing the American Political Science Association, and Carlton J. H. Hayes and Harry E. Barnes were present as individuals and were asked to speak for the historians. Those were also present as individuals, on special invitation, Harry W. Laidler and Alvin Johnson.

Several meetings of the joint committee were held during 1904 and 1905. At these meetings Mr. Guy Stanton Ford represented the American Historical Association, and Mr. John A. Fairlie, the American Political Science Association. All of the other associations were represented by their specially chosen committees. In the spring of 1905 the joint committee decided to appoint an executive committee to push forward the project and Edwin R. A. Seligman of Columbia University was elected chairman of the executive committee.

At the present time the joint committee is composed of the following representatives.

American Economic Association Edwin R. A. Seligman, Columbia University, Edwin F. Gay, Harvard University, Clive Day, Yale University.

American Sociological Society: A. A. Goldenweiser, New School for Social Research, William F. Ogburn, Columbia University, H. B. Woodson, University of Washington.

American Anthropological Society Franz Boas, Columbia University; A. R. Kroeber, University of California, R. H. Lowe, University of California.

American Statistical Association Mary Van Kleeck, Russell Sage Foundation; R. H. Coates, Dominion Statistician, Canada; William F. Ogburn, Columbia University.

American Association of Social Workers Nava R. Deardorff, William Hocher, Philip Klein.

American Historical Association Carlton J. H. Hayes, Columbia University.

American Political Science Association John A. Finkle, University of Illinois.

The executive committee is composed as follows. Edwin R. A. Seligman, Columbia University, representing the American Economic Association, Clark Wissler, American Museum of Natural History, representing the American Anthropological Association, A. A. Goldenweiser, representing the American Sociological Society, William F. Ogburn, representing the American Statistical Association, Mary Van Kleeck, representing the American Society of Social Workers, Carlton J. H. Hayes, representing the American Historical Association, John A. Finkle, representing the American Political Science Association.

The executive committee held its first meeting in June, 1905. At the last meeting on November 28, 1905, with Messrs. Ogburn and Wissler in Europe and Mr. Hayes prevented from attending, the executive committee approved the draft of a report submitted by the chairman and instructed him to formulate the conclusions. The present report is therefore made by the executive committee to the joint committee with the understanding that the representatives of each of the affiliated organizations on the joint committee will bring the report to the attention of the respective Associations at the Christmas meetings in 1905.

EDWIN R. A. SELIGMAN, Chairman

REPORT OF COMMITTEE

Your committee has carefully considered the project of an encyclopedia of the social sciences and has come to the following conclusions:

1. If such an encyclopedia is to be undertaken it should cover, or at all events deal with, certain aspects of the following sciences: economics, sociology, anthropology, statistics, political science, history, jurisprudence, psychology, geography, biology, philosophy, ethics, education, comparative philology,

aesthetics, and religion. It should, in short, include all those sciences which are either primarily social in character and content or which have certain social connotations. A distinction must, however, be made between the social sciences proper, which deal exclusively with social matters, and the other sciences. In the first group would naturally fall economics and sociology. The other group might well be divided into two subordinate classes. One class, such as anthropology, statistics, and political science, is largely, but not wholly, social in character. Accordingly only a part of what is technically termed political science, statistics, or anthropology should be included in any such encyclopedia of the social sciences. The second class is composed of the remaining sciences mentioned, the social implications of which constitute a minor, although still important, part of the sciences in question. They would, accordingly, be represented in the proposed encyclopedia only through special articles or in special ways. History, for instance, would be represented only to the extent that historical episodes or methods were of special importance to the social student. It is, however, precisely the social aspects of history, of jurisprudence, of psychology, of geography, of biology, of anthropology, of ethics, of linguistics, and of aesthetics which have come to the front in recent years, and it is the interrelations of these sciences with the more specific social sciences that it is especially important to emphasize.

2. To the question whether such an encyclopedia is desirable, the answer is an unqualified affirmative. At no time have the interrelations of all these sciences attracted as much interest as at present. It is indeed true that many of the sciences in question are still incomplete, or at all events far from complete, and that the conclusions, therefore, must be largely tentative in character. But this is, in our opinion, no reason for refusing to make an attempt to take stock of our present knowledge and to recount what has actually been achieved. Science is always progressive, no science can at any time ever be considered as more than a first approximation to truth, and much can be gained from a frank, even though tentative, statement of our actual acquaintance with the content of the more specifically social sciences and of the interrelations of all the sciences with social connotations. The time has come, in our opinion, when such a project ought to be undertaken.

3. Is such an encyclopedia feasible? This again we answer in the affirmative. Although the number of first-class scholars is, in every science, always necessarily limited, we believe that there exist at present an adequate number of competent investigators to justify such a project. Especially is this true if the encyclopedia be representative, not simply of American scholarship, but of Anglo-Saxon scholarship, with representatives on the editorial board from the British empire as well as from the United States, and with contributions on special topics from the more distinguished foreign scholars on the European continent and elsewhere. From the point of view of editors and contributors we conclude that such a project is now feasible.

4. For whom should such an encyclopedia be intended? It is our opinion

that there are two classes here to be considered. In the first place, the encyclopedia would be intended primarily for scholars. The student of any particular science would find in it not only factual and methodological information of value, but would also have his attention called to the relation of his own particular science to the other sciences involved. In the second place, however, the encyclopedia ought to appeal to a much more numerous class which, for lack of a better term, might be called the "intelligentsia" in the various countries. It ought to be a standard work of reference in every public library and in every important newspaper office, so that the fundamental ideas will gradually percolate down to the wider public. The consequence is that the encyclopedia would have to be free from all scientific jargon and would have to be written in such a way as to appeal to the average intelligent. This would also insure a much wider sale than would otherwise be possible.

5. Shall the encyclopedia be primarily a dictionary, or primarily a handbook, as is customary in Germany? We have concluded that it ought to be neither the one nor the other; or, rather, that it ought to be both. That is to say, the encyclopedia ought to combine the best characteristics of both the dictionary and the handbook. This means, (a) that the alphabetical method be followed; but (b) that the arrangement be entirely flexible, so as to contain not only very short articles of a few lines or paragraphs, but also longer articles of perhaps fifty or seventy-five pages, which would permit of thoroughgoing and original contributions.

In order, however, to include what is best in the ordinary handbook, arrangements should be made for general surveys of each important science, or of the interrelations of the various sciences, in a series of contributions which might be published either at the beginning or at the end of the work. A carefully devised index or series of indices would also facilitate a comprehensive survey of each particular field.

6. Ought biographies to be included? Your committee answers in the affirmative. The biographies ought to comprise not alone deceased, but also living, notabilities in all of the various sciences in question. The length of the biography should be proportioned to the importance of the scholar in question.

7. Ought a bibliography to be included? Your committee believe that every longer article at least should have a short, well-selected bibliography and that, in addition, the final volume ought to contain longer bibliographies under special topics. It is even open to question whether it might not be desirable to provide for annual supplements containing the more important bibliography on each particular subject.

8. What should be the size of the encyclopedia? Your committee has carefully studied all of the important existing encyclopedias. Many of these seem to be inadequate and unsatisfactory. Some of them, especially a few of the recent French encyclopedias, like the Catholic encyclopedia, and the encyclopedia on Greek and Roman antiquities, while models of their kind, have nevertheless appeared to be too comprehensive and detailed for our purpose.

We believe that the proposed encyclopedia should contain about ten volumes, each volume to contain about 800,000 words. Modern technique has rendered possible, from the point of view both of type and of this paper, something entirely different from the bulky quarto or folio volumes of the past. If we went to choose a 20-point De Vinne type to be set without leading, and if we were to have a two-column page approximately $5 \times 7\frac{1}{2}$ inches, including running head, we could have a two-column page of about 365 words to a column, or 730 words in a page, which, with about 1,200 pages of a volume of the ordinary manageable octavo size, would contain about 800,000 words. The whole work, consisting of ten volumes, would therefore contain about 8,000,000 words, which, in our opinion, would be adequate, although not extensive, for an enterprise of this kind. At \$7.50 a volume, the cost would accordingly be about \$75. Inasmuch as it would take several years to complete, this sum would probably be within the possibilities of the intending purchasers.

9. What time would be required? In our opinion a work of such large proportions would take about five or six years to bring to completion, provided that all the financial and editorial demands were satisfied.

10. What would such an encyclopedia cost? The cost would consist of three elements—compensation to contributors, editorial outlays, and expenses of manufacture and publication.

a) With reference to contributors, your committee believes that the pay should be about 3½ cents a word, i. e., about \$9 a column, or \$18 a page. This is approximately what is now paid for scientific contributions. If it should turn out to be a little less than the average pay, the contributors would be compensated by the knowledge of having a part in so significant an enterprise. At this rate the remuneration to contributors would cost about \$300,000.

b) The editorial outlays are roughly estimated at about \$25,000 a year for six years, or a total of \$150,000.

c) The expenses of manufacture and distribution would be about \$110,000. In other words, the total expenditure would be, with extras, about half a million dollars. This we think a conservative estimate.

11. How could the enterprise be financed? From various conversations which the chairman of the Committee has had, we have reason to believe that the expenses of manufacture might be undertaken by some large publishing house, especially if it were possible for the various associations involved, or for outside parties, to guarantee the sale of a certain number of copies. A sale of about 3,000 copies would cover the cost of manufacture and distribution. With reference to the remaining \$400,000, assistance would naturally have to be sought from individuals or foundations. From similar conversations on the part of the Chairman of the Executive Committee, we believe that it is not entirely unreasonable to think that such financial assistance might be secured. As to this, however, everything would depend upon the way in which the project was worked out.

Taking it all in all, therefore, your committee have come to the con-

clauses which are embodied in the following resolutions, such resolutions to be submitted by such committees to its respective association.

Resolved, That the report of the Executive Committee on the proposed encyclopedia of the social sciences be accepted and approved.

Resolved, That the Committee of this Association be continued in order further to elaborate the project with a hope of permitting of its ultimate completion.

Resolved, That an appropriation of \$400 be made by this Association for the year 1926 to the Executive Committee for necessary expenses, with the understanding that if the project is finally consummated the sum so advanced by each association be reimbursed out of the editorial expenses.

Resolved, That the committee of this Association be empowered to ascertain how many copies of the proposed encyclopedia might be subscribed by members of this Association at a reduced rate, so as to permit of a guaranty of a certain number of copies to be made by this association.

Respectfully submitted,

The Executive Committee

By EDWIN R. A. SELIGMAN, Chairman

REPORT OF THE PRESIDENT OF THE SOCIAL-SCIENCE RESEARCH COUNCIL FOR THE YEAR 1935

The Social Science Research Council was organized in 1933 by concerted action of national associations interested in social research. This group at first included the American Economic Association, the American Sociological Society, the American Political Science Association, and the American Statistical Association. During the year 1935 the membership of the Council was increased by the addition of representatives from the American Psychological Association, the American Anthropological Association, and the American Historical Association. The membership of the Council is at present as follows.

American Statistical Association. W. F. Willcox, Cornell University, Edmund E. Day, University of Michigan; H. L. Rietz, State University of Iowa.

American Psychological Association. Robert S. Woodworth, Columbia University, Robert M. Yerkes, Yale University.

American Economic Association. Harace Socie, Northwestern University; John R. Commons, University of Wisconsin, George E. Harwell, Johns Hopkins University.

American Political Science Association. Charles E. Merriam, University of Chicago; Robert T. Crane, University of Michigan; A. B. Hall, University of Wisconsin.

American Sociological Society. F. Stuart Chapin, University of Minnesota; William F. Ogburn, Columbia University, Shelby M. Harrison, Russell Sage Foundation.

American Anthropological Association. Clark Wissler, Yale University, Fay-Cooper Cole, University of Chicago, W. D. Wallis, University of Minnesota.

American Historical Association. Guy S. Ford, University of Minnesota, William E. Dodd, University of Chicago; Arthur M. Schlesinger, Harvard University.

These seven organizations are now brought together for the purpose of promoting the interest of scientific research in the field of social inquiry, particularly in cases where problems overlap the boundaries of one or more of the special fields concerned. It is believed that with the seven organizations now united it will be possible to advance the prospects of social science by the study of methods of social research, by consideration of special problems, and by co-ordination of scattered types of inquiry otherwise independent and isolated.

During the year 1935 the Council appointed a special Committee on Problems and Policy for the purpose of considering certain special questions already before the Council, as well as others, and of enunciating the general policy to be followed by the Council. The Committee on Problems and Policy held a

ten-day session at Dartmouth during the summer and considered at length the work of the Council in general and a number of specific problems in particular. As a result of this conference the Council decided to organize a standing committee known as the Problems and Policy Committee, to consist of six members chosen by the Executive Committee for a term of three years. This committee, under the general direction of the Council, will have power to devise and recommend research problems referred to it by the Council, and any other problems as the Committee may see fit to recommend. The committee will ordinarily deal with each of the following aspects of the problems considered: (1) the practicability of the problem for scientific investigation; (2) adequateness and appropriateness of the technical plans and budget involved, (3) the selection of the personnel for the supervision of the problem.

The committee will have power to appoint special advisory committees, of ordinarily not more than five, to consider the formulation of a problem, to analyze the problem into parts susceptible of scientific treatment, to study the character and scope of the investigations which seem desirable, and to suggest agencies whose co-operation can profitably be enlisted in the work. This committee now consists of the following members: Professor A. B. Hall, University of Wisconsin (chairman), Professor Edwin F. Gay, Harvard University; Mr. Shelby M. Harrison, Russell Sage Foundation, Professor Clark Wissler, Yale University, Dr. H. G. Madison, The Institute of Economics; Professor R. S. Woodworth, California University.

The committee recommended, and the Council approved, the setting up of committees carrying on research in the field of alcoholism, in the Negro problem, the study of crime, in the field of agricultural economics, and in certain significant phases of social and industrial relationships.

On the recommendation of the committee, the Council, at its last meeting, also adopted the following general policies as respect to research. (a) Ordinarily it will be the policy of the Council not to undertake investigation directly of other than preliminary studies. (b) Ordinarily the Council should deal only with such problems as involve two or more disciplines. (c) Generally it should be the policy of the Council to serve only as a clearing house in matters of research in the social science field.

Furthermore, it was determined by the Council to undertake the gathering of pertinent information concerning research projects, personnel, funds, and endowments available for research. It was understood that the Council would co-operate with any other agencies interested or engaged in similar enterprises in overlapping fields.

It is hoped that the Administration of the Council's projects and problems will be covered by adequate financial arrangements for this purpose. During the year 1925 a grant was made to the Council for the expenses of general administration by the Russell Sage Foundation, but a new budget is being prepared covering the work of the Council and the Problems Committee which it is hoped may be favorably acted upon in the near future.

During the year 1925 funds were made available to the Council for the purpose of awarding fellowships to advanced students desiring to carry on social research in the field of the social sciences broadly construed. Broadly speaking, these fellowships correspond to those awarded by the National Research Council. Evidence of exceptional ability in research must be presented by each applicant, together with a definite outline of a project giving promise of scientific accomplishments. The terms of the fellowship may range from several months to as much as two years, depending upon the character and requirements of the problem. The work of the fellows is subject to the supervision of the Council's Committee on Fellowships, of which Professor Wesley C. Mitchell is chairman, and Professor F. S. Chapin, of the University of Minnesota, secretary. A substantial fund to cover these fellowships for a period of five years has been set aside by the Laura Spelman Rockefeller Memorial. In the year 1925 the sum of \$42,000 was available for this purpose. For the first awards of the Council, see *American Journal of Sociology*, XXX (May, 1925), 712-15.

During the last year the Committee on Human Migration, of which Dean Abbot is chairman, continued the development of its projects. One unit of the plan was undertaken by the National Bureau of Economic Research, under whose general direction Professor Jerome, of the University of Wisconsin, was engaged in the study of the relation of the mechanization of industry to migration. This project was continued during the year 1925-26 and will be completed by July 1, 1926.

The Committee also undertook a statistical study of the basic movements in migration in recent times, under the direction of Professor Walter Willcox, of Cornell University. In co-operation with the National Research Council's Committee on Human Migration (of which Professor Stratton is chairman) a comprehensive plan is now being worked out, and it is hoped that the plan may be completed within a short time and its execution vigorously pushed forward. The co-operation of the committees from the two councils offers an excellent example of the possibilities, and also the difficulties, of bringing about successful co-operation between those interested in the social implications of natural science and those interested in social sciences.

The Committee on International News and Communication, of which Mr. Walter E. Rogers is chairman, continued the development of its program during the year 1925. An interesting offshoot of the work of this committee is the establishment, in 1924, of an Institute of Current World-Events, a foundation which will make possible a detailed study of, and reporting on, current social events in a wide range of nations. This foundation, of which Mr. Rogers is director, will undertake to develop personnel for the purpose of studying questions of news and public opinion in different parts of the world, and of reporting their findings in the United States by means of articles, addresses, and discussions. This project is now just beginning, but is already financed on a scale sufficiently broad and generous to enable it possible to test out its possibilities.

While this result was not anticipated when the Council created the Committee, it illustrates the possibilities of indirect development in collateral fields.

The Committee on Indexing and Digesting of the Session Laws of the various states, of which Professor Joseph P. Chamberlin, of Columbia University, is in charge, has continued its activities during the year 1925 and has made substantial progress. An appropriate bill has been carefully drawn, and the whole question will come before the House judiciary committee during the coming winter. It is hoped that it will be possible to make progress with the financing of this very significant project. Through the efforts of the Committee the support of a large number of organizations has been secured, and there is every reason to believe that the work of the committee will be successful in the near future. This project, if carried through, would constitute an achievement of very great significance in the practical study of American legislation.

The Committee on Social-Science Abstracts, of which Professor F. S. Chapin, of the University of Minnesota, is chairman, is still engaged in the development and financing of its plan. The Committee's activities during the year 1925 include:

1. The preparation of sample abstracts of social-science articles drawn from the fields of anthropology, economics, political science, and sociology. This material will be published in the form of a digest for distribution among members of the social-science societies in order to ascertain the interest in a possible journal or review of social-science abstracts and to determine what support may be obtained in the form of individual subscriptions for such a publication.

2. Promising contacts have been established with several publishing houses regarding the publication of a journal or review of social-science abstracts as soon as a budget and editorial arrangements can be worked out. With assurances of some subscriptions and a moderate endowment the committee believes that a publishing house will be found willing to undertake the publishing of this journal.

3. The Committee has also undertaken to obtain a subvention to establish a journal or review of social-science abstracts.

The Committee on the Survey of Social-Science Agencies, of which Professor Herbert Seelie is chairman, has continued its consideration of the plan for a study of social-research agencies, with special reference to the technical methods employed, and with the hope both of developing closer co-ordination of social-research projects and of aiding in the evolution of more scientific approach to social problems. This committee, one of the first organized by the Council, has been reconstituted this year and is prepared to pursue its objectives more effectively.

On the whole, the Council has made substantial progress in 1925, both in the direction of more effective organization and in dealing with specific types of problems. It is the hope of the members of the Council that it may be in-

creasingly useful to students of social science, and that the various constituent organizations and their respective members may find it helpful in the organization and development of technical social research. The Council is in an experimental state, and suggestions for making undertakings and methods more valuable to the social sciences or to those interested in the social implications of natural science are welcomed.

Respectfully submitted,

F. STEWART CLAPIN

**PROGRAM OF THE TWENTIETH ANNUAL MEETING,
NEW YORK, N. Y., DECEMBER 28-31, 1925**

Monday, December 28

10:30-11:30 A.M. Section on Social Research In charge of C. E. Gellies, Western Reserve University

"A Technique for the Measurement and Analysis of Public Opinion." Floyd H. Allport, School of Citizenship and Public Affairs, Syracuse University

"The Research Expenses of a Typical American City, as Exemplified by the City of Buffalo." Niles Carpenter, University of Buffalo.

"Study of Types of City Churches (1944 Cases)." H. Paul Douglas, Institute of Social and Religious Research

"Has Immigration Retarded the Increase of the Native White Population of the United States?" J. M. Gillella, University of North Dakota

"Social Participation in a Rural New England Town." J. L. Hyatt, Connecticut Agricultural College

"The City as a Community." C. C. North, Ohio State University

"The Local Community as a Unit in the Planning of Urban Residential Areas." Clarence A. Pardy, Recreation Department, Russell Sage Foundation

"The Segregation of Population Types in the Kansas City Area." Stuart A. Queen, University of Kansas

"Changes in Occupation and Economic Status of Several Hundreds of American Families during Four Generations." Fritzie A. Sorkin, University of Minnesota.

"The Study of Ethic Factors in Community Life." Beulah Bloom Ward, Brown University

"Community, Socialization, and the Country Newspaper: A Study in Newspaper Content." Malcolm M. Willey, Dartmouth College.

Section on Rural Sociology In charge of Charles E. Lively, Ohio State University. School of Business Building

"The Teaching of Rural Sociology in the Land Grant Colleges." Report of the Committee on Teaching. B. A. McCluskey.

"Extension Work in Rural Sociology." Report of the Committee on Extension. R. A. Felton.

"The Study of Procedure in Rural Social Work." J. F. Staines

Discussion: Leroy Ramey

Section on Sociology of Religion Herbert R. Shenton, Columbia University, Chairman "Social Factors in Religion." School of Business Building

"Case Records as Data for Studying the Conditioning of Religious Experiences by Social Factors." Arthur E. Holt, Chicago Theological Seminary.

"The Nature of Religious Research in the Field of Social Phenomena." F. Ernest Johnson, Department of Research and Education, Federal Council of Churches.

11:30 P.M. Section on Rural Sociology.

"Research in Rural Population." Walter Burr, Kansas State Agricultural College.

- "Research in Rural Group Organization." Bruce L. Mahle, Cornell University.
 5 30-5 00 P.M. Division on Social Psychology In charge of Emory S. Bogardus, University of Southern California
 "The Nature of Human Nature" Ellsworth Park, University of Chicago.
 "The Problem of Personality Study in the Urban Environment" W. L. Thomas, New School of Social Research
 "Social Distances and Social Ranges." Emory S. Bogardus.
 "A Social Philosophy of City Life" Nicholas J. Spykman, Yale University
 5 00-7 30 P.M. Section on Community Organization in session with the National Community Center Association
 "The Place of Forum and Group Discussion in Community Organization." Discussion. George W. Coleman, Open Forum National Council; Everett Dean Martin, People's Institute and Cooper Union Forum; Robert Eakin Ely, The League for Political Education
 8 00 P.M. Joint session for presidential addresses with the American Statistical Association. Franklin H. Goodings, Columbia University, presiding "The Concept of Position in Sociology" Robert E. Park, American Sociological Society, "The Place of Statistics in Undergraduate Training" Robert E. Chaddock, American Statistical Association.
 11 00 P.M. Reception by the President, Columbia University, and Mrs. Butler.

TUESDAY, DECEMBER 29

- 9 00 A.M. Meetings of committees of the Society.
 10 00-12 00 A.M. Division on Social Biology In charge of Edward B. Raper, University of Iowa
 "The Biological and Sociological Processes" E. H. Sutherland, University of Illinois
 "Equities of the City." Roswell H. Johnson, University of Pittsburgh
 Reports of Research
 "Some Effects of Social Selection on the American Negro." Melville J. Herskovits, Columbia University
 "The Dweller in Furnished Rooms: An Urban Type." Harvey W. Zerkowich, Ohio Wesleyan University.
 "Some Jewish Types of Personality." Louis Wirth, Chicago.
 12 30 P.M. Section on the Teaching of the Social Sciences in the Schools "An Experimental Meeting on the Socialized Teaching of Social Science" In charge of Harold Hart, Bryn Mawr College
 "Socialized Sociology in Large Classes." E. A. Ross, University of Wisconsin.
 Session on the Family In charge of Mrs. William F. Dummer, Chicago.
 "The Study of the Family as a Unity of Interpreting Personality." E. W. Burgess, University of Chicago
 "The Effect of an Unsatisfactory Mother-Daughter Relationship upon the Development of a Personality" Jessie Taft, Bureau for Child Study, Philadelphia.
 "A Discussion of Some of the Problems Involved in the Use of Case Studies of the Family for Research Purposes." Virginia P. Robinson, Philadelphia School of Social and Health Work
 Section on Community Organization in session with the National Community

Center Association. "The Sociology of the Gang and Natural Community Groups."

"A Study of 1313 Gangs in Chicago" Frederic M. Thrasher, Illinois Wesleyan University.

"Where Community Begins." Mrs. V. E. Shukhovitch, Greenwich House, New York. Discussion, S. Max Nelson, Union Settlement; Albert J. Kanarsky, National Federation of Settlements; Henry Bush, Union Theological Seminary; Mark McCloskey, Epsham Guild.

30-3 00 P.M. Joint Session with the American Political Science Association. A. R. Eklund, Western Reserve University, presiding. "Economic Aspects of Metropolitan Planning" Charles A. Beard, Training School for Public Service.

"Community Participation in City and Regional Planning" Shelby M. Harrison, Russell Sage Foundation.

"The Natural Areas of the City" Harvey W. Zacharugh, Ohio Wesleyan University.

00 P.M. Division on Communication. McMillan Auditorium.

"An International News Organization" Walter S. Rogers.

"The Status of Research on International Propaganda and Opinion" Harold D. Lasswell.

WEDNESDAY, DECEMBER 30

00 A.M. Business meeting of the Society, to hear reports of committees.

00-02 00 A.M. Section on Rural Sociology. In charge of Charles R. Lively, Ohio

"Research in Rural Social Control" L. L. Bernard, School of Business, Room

A Program in Rural Sociology."

Report of the Committee on Research C. C. Taylor.

Section on Educational Sociology. In charge of David Snodden, Columbia University.

"Educational Areas of Research to Discover Possibilities of Sociological and Social Psychology Contributions." A symposium of findings, organized by Daniel H. Kulp, Columbus University.

"Current Studies Being Presented in the Field of Educational Sociology" A symposium organized by C. C. Peters, Ohio Wesleyan University.

Section on the Sociology of Religion. In charge of Justin M. Kern, Brick Presbyterian Church, Rochester, N.Y.

"Religious Factors in City Life"

"The Place of Religion in the Community Survey." Thomas John Jones, Phelps-Stokes Fund.

"Data Needed for Studying the Social Influence of Religious Institutions." Part I, H. Paul Douglass, Institute of Social and Religious Research; Part II, Arthur L. Swift, Union Theological Seminary.

Section on Community Organization in session with the National Community Center Association.

"Factors in the Stimulation and Organization of Communities."

"Principles of Organization in Community Councils." J. H. Montgomery, The Co-operative Education Association of Virginia.

"Community Analysis and Survey" Aubrey W. Williams, Wisconsin Conference of Social Work.

"Referendum Legislation for Recreation" J. W. Frost, Playground and Recreation Association of America.

"School Centers and the Community" Marie G. Merrill, Chicago; Eugene C. Gilmer, New York; Mrs. Betty Hawley, Brooklyn.

30 P.M. Section on the Sociology of Religion

"The Social Aspects of Theological Education" In charge of Jerome Davis, Yale University.

"What Is Being Done" Arthur E. Holt, Chicago Theological Seminary.

"What Ought to Be Done" John Haynes Holmes, Community Church, New York City.

"How It Can Be Done" William Adams Brown, Union Theological Seminary.

Section on Educational Sociology. A number of short talks on the topic, "What of the Future of Educational Sociology?"

10-15 00 P.M. Division on Statistical Sociology. In charge of F. Stuart Chapin, University of Minnesota. McMillan Auditorium, Columbia University.

"A Re-definition of the Term 'City' in Terms of Density of Population" Walter F. Willcox, Cornell University.

"American City Birth Rates" H. B. Woodbine, University of Washington.

"Economic Factors in the Determination of the Size of American Cities" C. E. Gehlke, Western Reserve University.

"The Urban Expectation of Life in 1920" Harrell Hart, Bryn Mawr College.

"Population Mobility and Community Organization" L. E. Bowman, Columbia University.

"Maladjustment of Youth in Relation to Density of Population" M. C. Elmer, University of Minnesota.

"The Statistical Relationship between Population and the City Plan" E. F. Goodrich, Regional Plan Committee, N.Y. Discussion led by J. M. Olette, University of North Dakota, and Frank A. Ross, Columbia University.

30 P.M. Annual Dinner of the American Sociological Society. Speakers, Franklin B. Giddings, Charles H. Cooley, Edward A. Ross.

THURSDAY, DECEMBER 31

09 A.M. Annual Business Meeting of the American Sociological Society

10-12 00 A.M. Dayroom on Human Ecology. In charge of Roderick D. McKenzie, University of Washington.

"The Scope of Human Ecology" Roderick D. McKenzie.

"The Size of the Metropolitan Community" Norman S. B. Goss, University of Minnesota.

"The Distribution of Commercialized Vice in the City" Walter C. Reckless, Vanderbilt University.

THE AMERICAN SOCIOLOGICAL SOCIETY

ANNUAL REPORT OF THE SECRETARY FOR THE FISCAL YEAR DECEMBER 1, 1924 TO NOVEMBER 30, 1925

Membership Statement

Last year the total membership of the Society was 1,503; this year it is 1,086, a loss of 417 members

Membership in 1924	1,503
Members resigning	33
Members dropped	130
Members deceased	5
Members renewing	
as officers	1
exchange	5
paid	849
New members	191

Total members for 1925 1,086

The loss in membership is due in part to a less vigorous prosecution of the membership campaign this year as compared with former years

Life Members

The life members of the Society now include the following persons
Ernest W. Burgess, Jerome Davis, Thomas D. Ebot, Earle E. Ekbank, Ellsworth Paris, Helen M. Fisher, Mrs. Richard Ford, J. C. Harper, W. Clinton Hefner, Louis J. Hopkins, Bertha A. Irving, Shiko Kusama, Samuel McC. Lindsay, Maud Loeber, Christine Lofsted, Jane I. Newell, Jesus Rivero Quijano, George H. Roscow, Frederic Seidenburg, Teiso Toda, Arthur J. Todd, W. Russell Tylor, T. C. Wang, Hutton Webster, L. D. Weyand, James O. Wheelock, Frederic G. Young

The Work of the Society

In 1925 the Society had representatives on five national organizations: the Social Science Research Council, the American Council of Learned Societies, the Board of Directors of the National Council for the Social Studies, the Joint Commission on Social Studies in the Schools, and the Joint Committee on the Encyclopedia of the Social Sciences. The work of the Society is carried on through twelve standing and special committees. There are now five officially recognized sections of the Society. The Executive, in response to proposals submitted by the President, voted to hold the Twentieth Annual Meet-

ing of the Society in New York City, to appropriate an amount not to exceed one hundred dollars for the work of the Committee on an Encyclopedia of the Social Sciences; to approve a proposed amendment to the Constitution providing for the election of the Secretary-Treasurer by the Executive Committee instead of at the annual business meeting of the Society, to authorize a request from the members of the Society of a contribution of one dollar toward its expanding work; and to authorize the President to continue the work of the Committee on International Relations through a Committee on Commemoration.

Respectfully submitted,

EMMETT W. BURGESS, *Secretary*

REPORT OF THE FINANCE COMMITTEE

Your Committee has supervised the examination of the books of the American Sociological Society for the fiscal year ending November 30, 1925. The postings of the ledger were checked against the books of original entry and found to be in order. Bills of authorized expenditures were examined and found to be in order. The cash balance was confirmed by correspondence with the depositories, all recorded cash receipts were traced into the deposits, and the examiner satisfied himself that all disbursements were made on the authority of properly authorized bills. The bonds representing investments were presented for his inspection by the Chicago Trust Company, who are holding them in safe-keeping. Your Committee submits for your consideration Balance Sheet (Schedule "A") and Statement of Cash Receipts and Disbursements (Schedule "B") prepared by the Secretary-Treasurer on the basis of the report of a qualified examiner, who prepared exhibits showing Balance Sheet, Cash Receipts and Disbursements, Statement of Profit and Loss, and Securities Owned. The Committee begs leave to submit herewith the original report of the examiner for the archives of the society.

The Statement of Cash Receipts and Disbursements includes in its cash receipts "Dues from Members for 1926" (\$26.00) and "Dues from Life Members" (\$375.00), or a total of \$401.00. To this should be added the unvested balance from 1924 for life members (\$480.61). The cash balance thus determined by subtracting from this sum total (\$671.61) the apparent cash balance (\$304.45) gives a deficit at the present time (\$367.17). Subtracting the deficit as of last year (\$153.98) there appears a deficit of \$521.15 in the operations of the current year.

This deficit would be more than offset by the loss in income from membership dues for 1925 (107 members) and the reduction of \$50.00 from the \$350.00 contribution by the Press toward the membership campaign of the Society. In addition to this loss there were also two expenditures not contemplated in the budget for 1925 but authorized by the Executive Committee,

totaling \$107.05, so that if not for these two items the Society's accounts would show a slight balance instead of a deficit.

The Committee submits herewith a comparative table of incomes and expenditures for the last eight years, 1928-35 inclusive, prepared by the Treasurer.

Your Committee respectfully recommends that the Treasurer be authorized to exempt the proceeds from life memberships in securities to be determined upon by the Treasurer with the approval of the Finance Committee.

Your Committee respectfully suggests that the generous response from the members of the Society toward the appeal for contributions be acknowledged by the Executive Committee.

Your Committee begs leave to present herewith the fourth annual budget of the American Sociological Society covering the fiscal year ending November 30, 1936.

Your committee is inclined to the belief that the activities of the Society cannot be adequately carried on with the present income of the Society. It therefore respectfully recommends that the Secretary-Treasurer be authorized to send out an appeal to the members for next year, or that the Executive Committee give thought to the question of raising the dues in the Society.

SCHEDULE "A"

BALANCE SHEET AS OF NOVEMBER 30, 1935

<i>Assets</i>			
Cash in bank			\$ 394.45
Office furniture		\$146.63	
Less depreciation—up to and including 1935		62.40	84.25
Proceedings on hand, 7,430 volumes at \$0.50			775.00
Investments			
Northwestern Electric Co. 5 per cent Gold Bonds			500.00
St. Cloud Public Service Co. 4 per cent Gold Bonds			475.35
Total Assets			\$2,190.25
<i>Liabilities</i>			
Surplus as of December 2, 1924			\$2,297.50
Increases—			
Increase in stock of Proceedings by 194 copies		\$52.00	
One-third interest in new typewriter	25.00		\$80.00
Deductions—			
Depreciation—office furniture		5.25	
Net Loss—Schedule "B"		70.19	85.44
Net deductions			5.44
Total liabilities			\$2,297.50

SCHEDULE "B"

STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS FROM DECEMBER 31, 1924 TO
NOVEMBER 30, 1925

Cash on deposit December 31, 1924 \$ 383.54

Cash Receipts

Dues from subscribers for 1924	\$ 16.00	
Dues from subscribers for 1925	607.54	
Dues from members for 1924	4.00	
Dues from life members	375.00	\$1,002.54

Exchange with remittances	19.50	
Postage with remittances	3.33	
Interest from Proceedings	342.38	
Interest on bonds, etc	35.44	
Interest on certificate of deposit	51.16	
Receipts for abstract service	27.00	
Unclassified	13.00	

Total receipts \$5,067.17

Plus credit from University of Chicago Press 300.00

Total \$5,367.17

Cash Disbursements

Proceedings, Volume XXX	\$1,670.47
American Journal of Sociology	1,176.00
Clerical aid, miscos, etc	645.93
Postage and express	167.48
Printing (including abstract service)	168.24
Stationery	123.66
Secretary's expense at annual meeting	26.65
Delegates to National Council of Social Studies	50.00
Society membership, A.C.S.	126.70
Exchange on remittances	37.90
Membership refunds	16.00
Auditing	20.00
Insurance on Proceedings	2.90
Office expense	12.83
One-third interest in typewriter	28.00

Total disbursements \$9,445.38

Cash on deposit November 30, 1925 304.45

Cash on deposit December 30, 1924 383.54

Cash on deposit December 30, 1923 304.45

Net loss for year 39.35

ANALYSIS OF ACTUAL INCOMES AND EXPENDITURES 1917-18

Year	Receipts from Dues	Total Receipts	Expenditures	Balance	Cash Balance
1917	21,117 10	21,117 10	21,117 10	0 00	\$3,806.57
1918	\$2,415 35	\$2,810 70	\$2,803.87	\$ 6 83	317.48
1919	2,198.30	2,622 70	2,196 78	231 92	93.53
1920	3,172 20	2,975 96	3,812 90	737 94	-710.41
1921	2,706 20	4,600 73	4,617 84	816.40	-346 90
1922	4,228 72	4,005 79	3,000 75	985 04	-445.86
1923*	4,639.45	5,697.84	4,694.06	1003 78†	-348.04
1924*	4,718.40	5,515 76	5,515.68	100 08†	-127 98
1925*	4,338.84	5,232 17	5,440 36	202 19	-307 17

* The figures for 1923-25 do not include receipts from life memberships nor for the abstract service surplus.

TENTATIVE BUDGET

of the

American Sociological Society for the Fiscal Year of 1926

(December 1, 1925, to November 30, 1926)

Receipts

	Estimated Receipts for 1926	Actual Receipts for 1925	Actual Receipts for 1924
Dues from members	\$4,100.00	\$4,322.24	\$4,712.40
Sale of publications	210.00	363 20	326.49
Press credit	300.00	300 00	350.00
Interest on bonds	72.00	72.42	72 00
Interest on certificates of deposit	50.00	57 26	20 24
Abstract service and other receipts	100.00	00 00	107.00
Exchange and postage	12.00	22 62	19 62
Contributions (estimated)	300.00	" "	" "
Total receipts	\$5,782 00	\$5,732 52	\$5,643 26

Expenditures

	Budgeted Expenditures for 1926	Actual Expenditures for 1925	Actual Expenditures for 1924
American Journal of Sociology	\$2,000.00	\$2,175 00	\$2,406 66
Proceedings	1,700.00	1,579.47	2,144.00
Charitable aid and salaries	200.00	846 93	177.03
Postage and express	275.00	247.45	196 93
Printing (including abstracts)	300.00	205 84	300.00
Stationery	150.00	153.86	247 90
Secretary's expenses at meetings	105.00	84.85	204.43
Society membership, A. C. L. S.	57.00	116 70	" "
Committee on Social Science Encyclopaedia	200.00	" "	" "
Carried forward	\$2,607.00	\$2,214.53	\$2,304.64

<i>Brought forward</i>	\$5,507.00	\$5,284.13	\$5,204.64
Delegates to Council for Social Studies . . .	50.00	50.00	.....
Auditing	13.00	10.00	10.00
Exchange on dues	40.00	32.40	39.30
Refunds on subscriptions	25.00	16.00	60.37
Insurance	3.00	2.50	2.50
Miscellaneous expenses	25.00	40.83	21.95
Total expenditures	\$5,763.00	\$6,446.36	\$6,448.60

THOMAS D. EADY
M. J. KAPPA, Chairman

ANNUAL REPORT OF THE MANAGING EDITOR FOR THE FISCAL YEAR
DECEMBER 1, 1924, TO NOVEMBER 30, 1925

On November 30 the number of different volumes of the *Papers and Proceedings* on hand was as follows:

Volumes	Copies	Volumes	Copies
		XI . . .	0 Out of print
Out of print		XII . . .	74
Out of print		XIII . . .	0 Out of print
		XIV . . .	11
		XV . . .	244
Out of print		XVI . . .	122
		XVII . . .	120
		XVIII . . .	161
		XIX . . .	347

The total number of volumes, 1,456, is 204 more than were reported last year.

Respectfully submitted,

KARL W. BUCHNER, *Managing Editor*

THE AMERICAN SOCIOLOGICAL SOCIETY
MINUTES OF THE EXECUTIVE COMMITTEE MEETING, NEW YORK,
DECEMBER 29, 1925

The meeting was called to order at 4:55 P.M. by President Robert E. Park in the Stage Room, McMillin Auditorium, Columbia University. There were present, in addition to the President and the Secretary, Means Bogardus, Cutler, Dealey, Gellun, Lichtenberger, Odum, Ross, Seidman, and Weatherly. The reading of the minutes of the last meeting was dispensed with, since they are printed in the *Proceedings*.

The annual report of the Secretary was read and accepted. A motion by Professor Weatherly prevailed that the President and the Secretary be authorized to work out plans for the organization of a Committee on Membership. The report of the Finance Committee made by Mr. M. J. Karpf, chairman, was read and approved. Professor Weatherly made a motion, which passed, to approve the submission of an amendment to the constitution increasing the regular dues of the Society to \$5.00, and the dues of the joint membership of husband and wife to \$8.00, and authorizing the Executive Committee to provide for a special membership rate for students in universities and colleges. Moved, by Professor Dealey, and passed that the special membership rate for students, contingent upon the passage of the amendment, be \$3.50.

The annual report of the Managing Editor was read and accepted.

Moved, by Professor Cutler, and passed that negotiations with the publishers of the *Proceedings* be authorized, in order to permit the publication of a special edition of this year's volume, provided that the Society incurs no financial obligation in the arrangement. Motion by Professor Ross was passed that the *Proceedings*, in order to reduce the cost of distribution, be issued as a supplement of one issue of the *American Journal of Sociology*.

The report of the Committee on Honorary Membership for Distinguished Foreign Sociologists was made by Professor Weatherly in the absence of Professor Ellwood, chairman. Rudolf Werns and Leonard T. Hobhouse, proposed by Charles A. Ellwood, and Leopold Von Wiese, proposed by Almon W. Small, were placed in nomination. On the motion of Professor Lichtenberger the report of the Committee on the Relations of the American Sociological Society with the American Association for the Advancement of Science (Charles A. Ellwood, U. G. Weatherly, and Walter F. Willson),

1. That this question be referred to the Social Science Research Council with the request that it make a recommendation to the various social science bodies upon this question as soon as possible.
2. That the American Sociological Society act only in conjunction with the American Economic Association and the American Political Science Assocn.

tion, and then only and in such a way as in no wise to impair the independence of our respective bodies

was carried.

President Robert E. Park made a report for the Committee on the Relations of the Sections to the Society, recommending the appointment of a Committee on Sections, with the president of the Society as its chairman and to be composed of the chairmen of the different sections and the chairman of the Committee on Social Research, with a regular meeting on the first day of the annual meeting of the Society. A motion made by Professor Bogardus passed, accepting the report authorizing the appointment of a Standing Committee on Sections.

A motion by Professor Ross was passed, authorizing the submission of an amendment to the constitution providing that past presidents be not continued on the Executive Committee of the Society for more than five years, provided that this article shall not remove from the Executive Committee any past presidents whose terms as president expired more than five years ago.

Moved that the arrangements for the time and the place of the next meeting be referred to the President and Secretary to act in consultation with the other social-scientist associations.

Respectfully submitted,

ERNEST W. BURGESS, *Secretary*

MINUTES OF THE BUSINESS MEETING FOR REPORTS OF COMMITTEES, NEW YORK, DECEMBER 30, 1925

The meeting was called to order at 9:10 A.M. by President Robert E. Park in the McMillin Auditorium. Reports, which are printed elsewhere in the *Proceedings*, were made by the chairmen of the following committees: The Committee on Social Abstracts, F. S. Chapin, The Committee on Encyclopedia of the Social Sciences, A. A. Goldenweiser, The Committee on Social Research, C. E. Gehlke. F. S. Chapin made a report of the work of the Social Science Research Council, and the Secretary made a report of the activities of the American Council of Learned Societies. The report of the Committee on Nominations was made by Charles H. Conley.

Respectfully submitted,

ERNEST W. BURGESS, *Secretary*

MINUTES OF THE ANNUAL BUSINESS MEETING, NEW YORK, DECEMBER 31, 1925

The meeting was called to order at 9:10 A.M. by President Robert E. Park in the McMillin Auditorium. Since the minutes of the previous meeting were printed in the *Proceedings*, their reading was dispensed with. The Secretary

read the minutes of the meeting of the Executive Committee. The following amendments to the constitution, submitted by the Executive Committee, were adopted.

That Article III, on membership, be amended to read.

Any person may become a member of this Society upon the payment of \$5.00, and may continue such by paying thereafter annually a fee of \$3.00. A joint membership may be taken out by husband and wife upon the payment of an annual fee of \$6.00. A special rate of annual dues for student membership may be authorized by the Executive Committee.

That Article IV, on officers, be amended to read.

The officers of this Society shall be a president, two vice-presidents, elected at each annual meeting, and an executive committee consisting of the officers above mentioned *ex officio*, past presidents for five years after the expiration of their term of office (provided that this action shall not remove from the Executive Committee any past president whose term of office expired more than five years before December 31, 1925), and six elected members, whose terms of office shall be three years.

That Article V, on election of officers, be amended to read.

All officers except the secretary-treasurer shall be elected by a majority vote of the members of the Society present at the annual meeting. The secretary and treasurer shall be elected by the Executive Committee.

A motion by A. E. Ross passed, that the recommendation of the Executive Committee nominating as honorary members René Worme, L. T. Hobhouse, and Leopold von Wiese be accepted and the distinguished sociologists named be elected. The minutes of the Executive Committee were then accepted. The report of the Committee on Resolutions, made by F. E. Lumsley, was adopted.

Resolved, That at its Twentieth Annual Meeting the American Sociological Society express its full appreciation (1) of the efficient work of the Local Arrangements Committee, (2) of the courtesy of the President and authorities of Columbia University in affording such excellent facilities for the meetings, (3) of the commendation of the Governing Board of the Mee's Faculty Club and of the International House and other hospitable places in putting these houses at the disposal of the members, (4) of the kindness of the Russell Sage Foundation in opening its extraordinary interesting exhibit to members and guests. The Society sends its greetings to, and offers its fraternal good wishes for, the success of Dr. Thurnwald in the establishment of the *Zeitschrift für Völkerpsychologie und Soziologie*.

The Executive Committee expresses its satisfaction at the generous and untiring response of the members in contributing one dollar to the work of the Society.

The President then invited suggestions by the members for the program of the next year. The report of the ballots for the election of officers for the year 1926 was made by H. N. Sherron, president, John L. Gilpin, first vice-president, John M. Gillette; second vice-president, W. I. Thomas; members of the Executive Committee, Stuart A. Queen and E. H. Sutherland.

Respectfully submitted,

ERNEST W. BRUNSON, Secretary

MINUTES OF THE SPECIAL MEETING OF THE EXECUTIVE
COMMITTEE, NEW YORK, DECEMBER 31, 1925

A special meeting of the Executive Committee was called by the President. A motion passed that the President and the Secretary make a study of the work of the Secretary-Treasurer and report at the next meeting of the Executive Meeting. Upon a motion by Professor Giddings, E. W. Burgess was re-elected Secretary-Treasurer.

Respectfully submitted,

ERNEST W. BURGESS, *Secretary*

CONSTITUTION OF THE AMERICAN SOCIOLOGICAL SOCIETY

This Society shall be known as the American Sociological Society.

ARTICLE II—OBJECTS

The objects of this Society shall be the encouragement of sociological research and discussion and the promotion of intercourse between persons engaged in the scientific study of society.

Any person may become a member of this Society upon the payment of \$5.00, and may continue such by paying thereafter annually a fee of \$3.00. A joint membership may be taken out by husband and wife upon the payment of an annual fee of \$6.00. A special rate of annual dues for student membership may be authorized by the Executive Committee.

By a single payment of seventy-five dollars a member may become a life member of the Society.

Each member is entitled to a copy of the current publications of the Society.

The officers of this Society shall be a President, two Vice-Presidents, a Secretary, a Treasurer, elected at each annual meeting, and an Executive Committee consisting of the officers above mentioned as *officio*, past Presidents for five years after the expiration of their term of office (provided that this action shall not remove from the Executive Committee any past President whose term of office expired more than five years before December 31, 1933), and six elected members, whose terms of office shall be three years.

The offices of Secretary and of Treasurer may be filled by the same person.

ARTICLE V—ELECTION OF OFFICERS

All officers except the Secretary-Treasurer shall be elected by a majority vote of the members of the Society present at the annual meeting. The Secretary and Treasurer shall be elected by the Executive Committee.

ARTICLE VI—DUTIES OF OFFICERS

The President of the Society shall preside at all meetings of the Society and of the Executive Committee, and shall perform such other duties as the Executive Committee may assign to him. In his absence his duties shall devolve, successively, upon the Vice-Presidents in the order of their election, upon the Secretary, and upon the Treasurer.

The Secretary shall keep the records of the Society, and perform such other duties as the Executive Committee may assign to him.

The Treasurer shall receive and have the custody of the funds of the Society, subject to the rules of the Executive Committee.

The Executive Committee shall have charge of the general interests of the Society, shall call regular and special meetings of the Society, appropriate money, appoint committees and their chairmen, with suitable powers, and in general possess the governing power in the Society except as otherwise specifically provided in this constitution. The Executive Committee shall have power to fill vacancies in its membership occasioned by death, resignation, or failure to elect, such appointees to hold office until the next annual election.

Five members shall constitute a quorum of the Executive Committee, and a majority vote of those members in attendance shall control its decisions.

ARTICLE VII—AMENDATIONS

All resolutions to which objection is made shall be referred to the Executive Committee for its approval before submission to the vote of the Society.

Amendments to this constitution shall be proposed by the Executive Committee and adopted by a majority vote of the members present at any regular or special meeting of the Society.

(Adopted in 1914)

The Executive Committee shall appoint each year a Managing Editor for the annual volume of *Papers and Proceedings*. It shall be his duty to collect, edit, and arrange the material for the *Papers and Proceedings* of the annual meeting.

AMERICAN SOCIOLOGICAL SOCIETY

MEMBERSHIP LIST FOR THE YEAR 1926

- ARACOT, KATHY, University of Chicago, Chicago, Ill.
 ARACOT, W. LEWIS, 215 E. Espanola St., Colorado Springs, Colo.
 ARBE, T. B., 709 West Nevada St., Urbana, Ill.
 ARY, HENRY K., 5 Needham Place, Hyde Park, N. Y.
 ARBAC, RALPH S., 25 Mt Vernon St., Lancaster, Pa.
 ARBAC, SAMUEL B., 205 Gaston St., East, Savannah, Ga.
 ARBAC, JANE, Hull House, 202 E. Halsted St., Chicago, Ill.
 ARBAC, EDI E., 513 President St., Brooklyn, N. Y.
 ARBAC, MARY M., 202 Military St., Houston, Mo.
 ARBAC, LILLA B., 1001 Jefferson Ave., Detroit, Mich.
 ARBAC, JAMES T., Box 144, Hampton Institute, Hampton, Va.
 ARBAC, W. A., Library, Indiana University, Bloomington, Ind.
 ARBAC, W. M., Fayette, Mo.
 ARBAC, FLOYD H., University of Syracuse, Syracuse, N. Y.
 ARBAC, GORDON W., Emerson Hall, Harvard University, Cambridge, Mass.
 ARBAC, ANA M., 717 Ohio St., Lawrence, Kan.
 ARBAC, DOROTHY, Library of Southern Methodist University, Dallas, Tex.
 ARBAC, FRANK L., 64 South Main Ave., East Orange, N. J.
 ARBAC, RAY N., Hyde Ave., Cleveland, Tenn.
 ARBAC, WALTER A., State College Station, Raleigh, N. C.
 ARBAC, BRYANT R., 2 Old Wood Road, Edgewater, N. J.
 ARBAC, JOHN B., American Association of Labor Legislation, 131 E. 2nd St., New York, N. Y.
 ARBAC, MARY K., 200 E. Spring Ave., Greenville, Ill.
 ARBAC, RALPH C., 2428 Dry St., Astor, Mich.
 ARBAC, RICHARD P., 140 Edgemoor Road, New Haven, Conn.
 ARBAC, C. W., 130 East 3rd St., New York, N. Y.
 ARBAC, BAKER, 1150 Dorchester Ave., Chicago, Ill.
 ARBAC, SARAH TERRY, Hillbourne Farm, Katonah, N. Y.
 ARBAC, J. M., University of Chicago, Chicago, Ill.
 ARBAC, ISAAC E., Athens, Ohio.
 ARBAC, MRS C. N., 209 S. Patterson Park Ave., Baltimore, Md.
 ARBAC, EDWIN K., Vassar College, Poughkeepsie, N. Y.
 ARBAC, CHARLES B., 122 Cottage Ave., Mount Vernon, N. Y.
 ARBAC, GLENN B., 122 Cottage Ave., Mount Vernon, N. Y.
 ARBAC, ERIC S., Ivanhoe Road, Ellgrove, Cedar Rapids, Iowa.
 ARBAC, DONALD C., University of New Hampshire, Durham, N. H.
 ARBAC, E. L., Elm Ridge, N. C.
 ARBAC, ROOSE, 5 Belmont Park, Wallingford, Conn.
 ARBAC, Baby.

- BALCH, WILLIAM M., 600 N. 6th St.,
Baldwin City, Kan.
- BALOWIN, SAMSON R., New Haven, Conn.
- BALL, COMSTOCK L., 608 Lexington Ave.,
New York, N.Y.
- BALLAGE, LLOYD V., 213 Park Ave., Ro-
chester, Wis.
- BAMFORD, H. F., 2186 W. 30th St., Los
Angeles, Calif.
- BAMERT, HENRY M., 928 5th St., S.E.,
Minneapolis, Minn.
- BARTON, MARGARET, 227 Bank St.,
Waterbury, Conn.
- BARTON, GEORGE, 508 Thompson St., Ann
Arbor, Mich.
- BARNES, HARRY E., 168 Elm St., North-
ampton, Mass.
- BARNHART, KENNETH E., 1873 N. New-
sted Ave., St. Louis, Mo.
- BARNY, A. GRAY, 426 N. Francis St.,
Madison, Wis.
- BART, HENRY J., 249 W. 2nd St., Erie,
Pa.
- BATES, ROBERT L., Virginia Military In-
stitute, Lexington, Va.
- BATHURST, WALTER H., Larchmont,
Calif.
- BATHURST, MRS. M. E., The Roten-
stein Company, Pittsburgh, Pa.
- BEACH, WALTER G., Stanford University,
Calif.
- BECK, P. C., Dept. Royal Economics,
Ohio State University, Columbus,
Ohio.
- BECKER, HOWARD F., 2228 Maple Ave.,
Evanston, Ill.
- BEHREND, CAROLINE, 2222 Locust St., St.
Louis, Mo.
- BEHREND, SCOTT E. W., University of
Chicago, Chicago, Ill.
- BEHLEY, ARTHUR L., University of Utah,
Salt Lake City, Utah.
- BEIN, WILLIAM, Howard Memorial Li-
brary, New Orleans, La.
- BELOCH, ALICE E., Milwaukee-Dawson
College, Milwaukee, Wis.
- BELLAMY, GEORGE A., 2725 Orange Ave.,
Cleveland, Ohio.
- BELLAMY, HAYWARD, Florida State Col-
lege for Women, Tallahassee, Fla.
- BELLER, WILLIAM F., 51 E. 22d St.,
New York, N.Y.
- BENDER, CAROLINE, 320 Divinity
Parkway, Chicago, Ill.
- BENJAMIN, PAUL L., 218 E. Walnut St.,
Louisville, Ky.
- BENNETT, VERA, 714 W. Main St., Mid-
land, Mich.
- BENNETT, MILDRED, University of Utah,
Salt Lake City, Utah.
- BENNETT, W. G., State Teachers' Col-
lege, Greeley, Colo.
- BENNETT, L. L., Cornell University, Ith-
aca, N.Y.
- BENNETT, CHARLES S., 2612 Broad-
way, New York, N.Y.
- BENTLEY, LEONARD B., Foreman of
Jewish Charities, 402 Washington
Trust Bldg., Pittsburgh, Pa.
- BENT, HARRY, University of Kentucky,
Lexington, Ky.
- BETTMAN, ALFRED, 2524 First National
Bank Bldg., Cincinnati, Ohio.
- BETTS, JAMES, 612 Ivy St., Bellingham,
Wash.
- BICKHAM, MARTIN H., 429 9th St., Wil-
mette, Ill.
- BROOKS, LEO, Box 418, University, Ala.
- BROOKS, ALICE J., 454 W. 20th St.,
New York, N.Y.
- BROWN, KATHERINE H., 480 W. 129th
St., New York, N.Y.
- BROWN, ROBERT M., New York Uni-
versity Square, New York, N.Y.
- BROWN, DR. BENJAMIN H., Box 5th
Ave., Youngstown, Ohio.
- BROWN, EDWARD A., University of New
Hampshire, Durham, N.H.
- BRYAN, C. J., Tripp, S. D.
- BRYAN, W. B., 612 Hunter St., Bloom-
ington, Ind.
- BURKE, WILLIAM B., President, Uni-
versity of Oklahoma, Norman, Okla.
- BLACKMAN, FRANK W., University of
Kansas, Lawrence, Kan.
- BLACKWELL, ROBERT T., Wellsville, Mo.
- BLACKMAN, EDWARD B., 213 E. 64th St.,
New York, N.Y.
- BLACK, MRS. ELMORE, 201 E. 8th St.,
Chicago, Ill.
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